Ilmu Budaya

Jurnal Bahasa, Sastra, Seni, dan Budaya

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THE INFLUENCE OF PSYCHOLOGICAL CONFLICT TOWARD ELSA'S CHARACTER DEVELOPMENT IN *FROZEN* FILM

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Abstract

In this research, the researcher focused to find the psychological conflict and its influence toward the main character's character development in *Frozen* film. The researcher used two theories to answer the two research problems. For the first question, the researcher used the theory of psychological conflict by Kurt Lewin to find the kinds of psychological conflict expressed by the main character in *Frozen* film. To answer the second question, the researcher used the theory of personality development by Elizabeth B. Hurlock to explain the influence of psychological conflict toward the character development of the main character. In this research, the method that the researcher used was qualitative research method. The result of the analysis showed that Elsa expressed two kinds of psychological conflict which were approach-avoidance conflict and avoidance-avoidance conflict. And those two kinds of psychological conflict influence Elsa's character development in five determinants they are intellectual, emotional, social, aspiration & achievement, and family.

Key words: character, character development, *Frozen* film, psychological conflict

Abstrak

Dalam penelitian ini, peneliti fokus untuk mengetahui konflik psikologi dan pengaruhnya terhadap perkembangan karakter dari karakter utama dalam film Frozen. Peneliti menggunakan dua teori untuk menjawab dua rumusan masalah tersebut. Untuk pertanyaan pertama, peneliti menggunakan teori konflik psikologi dari Kurt Lewin untuk mengetahui jenis-jenis konflik psikologi diekspresikan oleh karakter utama dalam film Frozen*. Untuk menjawab pertanyaan kedua, peneliti menggunakan teori perkembangan kepribadian dari Elizabeth B. Hurlock untuk menjelaskan pengaruh konflik psikologi terhadap perkembangan karakter dari karakter utama. Dalam penelitian ini, metode yang digunakan oleh peneliti adalah metode penelitian kualitatif. Hasil analisis menunjukkan Elsa mengekspresikan dua jenis konflik psikologi, yaitu* approach-avoidance conflict *dan* avoidance-avoidance conflict*. Dua jenis konflik psikologi tersebut mempengaruhi perkembangan karakter Elsa dalam lima determinan, yaitu intelektual, emosional, sosial, aspirasi dan prestasi, dan keluarga.*

Kata kunci: *karakter, perkembangan karakter, film* Frozen*, konflik psikologi*

A. INTRODUCTION

In literary works, it is found that a character experiences the behavior change from the beginning until the end of the story. This change is known as character development. According to Forster, character development is the changing of the character from the beginning until the end of story (Forster 64). While in psychology, character development is related to personality development. Personality development is the development of the organized pattern of behaviors and attitudes that makes a person distinctive ("*Personality Development – Introduction*" par.1).

The process of character development can be influenced by some factors, both internal and external. Internal factors (also known as dispositional factors) are individual characteristics that influence behavior and actions in a person. Things like individual personality traits, temperament, and genetics are all dispositional factors. They are things that come from within an individual that they do not have much control over. While external factors or also known as situational factors are influences like the environment and others around us ("*Dispositional factors(also known as internal factors)*" par. 1). In other words, internal factors are the influences that come from the self of a person, while external factors are the influences that come from the outside such as environment. Psychological conflict can be included as one of the internal factors that can influence the personality change because it usually comes from the person's self. But it can also be included as one of the external factors because the psychological conflict can occur because of something we fear from the environment. Psychological conflict, also known as intrapersonal conflict is defined as the conflict which caused within in the individual. This conflict arises as a result of two or more motives or goals to be achieved at a time (Sharma par. 5).

There are many literary works that present the story about how a person develops his/her character and faces his/her psychological conflict. One of the most famous stories is shown in the *Frozen* film by Walt Disney Animation Studio. The reason why the researcher chose this film to be analyzed because this is the first time for the researcher watches the Disney's film that shows how the love is not just about men and women, but also the love between sisters. As we know, Disney's films always show the love between men and women as the main theme, such as *Cinderella*, *Beauty and The Beast*, and etc. So, because this is the first time for the researcher watches the film from Disney that shows the love between two sisters as the main theme, the researcher is interested to analyze it. And also, the influence of the magic power into the main character's life and people around her is also interesting to be analyzed, and that was why the researcher chose this film as her topic of the research.

From the explanation on the background above, the researcher formulated some following questions, they were: (1) What are the psychological conflicts of Elsa's character expressed in the *Frozen* film?; (2) How do the psychological conflicts influence Elsa's character development?

Based on the research problems above, the purposes of the study could be stated as follows: (1) To find out the psychological conflict that expressed by Elsa in the *Frozen* film; (2) To explain the influence of psychological conflict to Elsa's character development.

Theoretically, this study would enrich the issues related to literature and children's literature development. Therefore, the other people would appreciate the literature and especially the psychology of literature. Practically, the researcher hoped that the result of this research could enrich the next researcher's knowledge about the psychological problem, especially about the psychological conflict and its influence toward character development. The researcher also hoped the results of this research could help the next researcher in conducting the study in the same aspect. In addition, the researcher hoped this study could help all of students and lecturers in the English Literature Department to have more immense understanding about the literature and psychology of literature.

B. THEORETICAL FRAMEWORK

2.1 Character Development

Elizabeth B. Hurlock says that there are two factors that influence the character or personality development they are internal and external factors. Internal factor is the influential factor that comes from the person him or herself, while the external factor comes from the outside such as the attitude of people to that person (qtd. in Nisa 2). According to Hurlock, there are eight determinants that influence the character or personality development. They are physical, intellectual, emotional, social, aspiration and achievement, sex, educational and family. The explanations about those eight determinants are explained below:

a. Physical Determinant

According to Hurlock, physical determinant includes the self-evaluation and self-concept toward a person's body or appearance. This determinant will have direct and indirect influence toward quantity and quality of a person's behavior. Physical determinant includes the physical attractiveness, body build, how a person manages to maintain his or her gesture and his internal environment, body control and health (Hurlock 172). It means that the personality development is influenced by a person's body or appearance, attractiveness, body build, gestures, body control and health.

b. Intellectual Determinant

According to Hurlock, "intellectual capacity influences personality directly through the kind of life adjustments the individual makes and indirectly through the judgments others make him on the basis of intellectual achievement. Their judgments of him, in turn, affect his evaluation of himself" (Hurlock 200). It means that the person's intellectual capacity influences his or her personality development. Directly, the smarter person determines his or her ability to make a decision when facing a problem. Indirectly, the more he or she is considered smart by other people determines how he or she makes his or her attitudes toward others.

c. Emotional Determinant

Emotion is important aspect because it influences the personal and social life of the person. According to Hurlock, "deprivation of love has such a devastating effect on personality, it is commonly believed that the more love a person receives, the happier and better adjusted he will be" (Hurlock 230). In this determinant, a person's emotions give a big influence toward a person's personality development. Social judgments will influence a person's

personality based on how the person handles his or her emotions and from his or her ability to establish emotional relationship with others.

d. Social Determinant

According to Hurlock, "because lack of social acceptance has such a damaging effect on personality and because most people fall below the average in acceptance, many methods to help people improve their acceptance have been tried. The most promising methods to date are those which help the person changes his characteristic patterns of behavior so that he will conform more closely to the group's ideal and help him bury an unfavorable reputations, by geographic mobility if necessary" (Hurlock 262). It means that the social judgments and acceptance can influence the personality development. If the person wants to be accepted in social life, then he or she must be able to adapt in that social life. Otherwise, if a person cannot adjust to the social life of his or her environment, or does something taboo that is incompatible with what the environment wants, then he or she will not accepted by that environment. And that will influence that person's personality development, like become unsocial or antisocial person.

e. Aspiration and Achievement

According to Hurlock, "Aspirations are the ego-involved goals a person sets for himself. The more ego-involved his aspirations are and the more they relate to areas of behavior that are important for him, the greater will be their influence on his personality. Aspirations may be positive (to achieve success), negative (to avoid failure), immediate (to achieve a goal in the near future), remote (to achieve a goal in a remote future), realistic (within the person's capacity), or unrealistic (beyond the person's capacity)." (Hurlock 289). It means that a person's aspiration has an influence to his or her personality development. The higher aspiration that person has and the higher the ego to achieve the goal, then it will increasingly influence that person's behavior.

f. Sex Determinant

According to Hurlock, "the effect of sexual behavior on the self-concept comes from the person's attitude toward sexual behavior and the attitudes of significant people in his life. These attitudes are greatly influenced by early childhood experiences with sexual behavior and by the way significant people reacted to them. Attitudes vary according to the person's age, social class, religious faith, educational background, sex, and personal adjustment." (Hurlock 321). It means that the influence of sexual behavior to the personality development comes from the way a person behaves toward sexual behavior and the attitudes of significant people in his or her life.

g. Educational Determinant

According to Hurlock, "how great an influence of educational institutions have on personality development is largely determined by the student's attitudes toward schools and colleges, toward his teachers, and toward the value of education." (Hurlock 349). Hurlock also states "when attitudes are favorable, the student usually works up to capacity, enjoys his school experiences, and has a warm, friendly relationship with his teachers and classmates. When attitudes are unfavorable, the student usually works below capacity; he grumbles, complains, and criticizes school; and he may even develop such a fear of school that he refuses to go. Dislike for school or college

often leads to truancy, to dropping out, or to remaining and misbehaving as a way of getting revenge." (Hurlock 349).

h. Family Determinant

Hurlock states "directly, the family influences personality development by molding and communication. Indirectly, the influence comes from identification, unconscious imitation of attitude, behavior pattern, etc., and from the mirror image of one develops by viewing oneself through the eyes of family member" (Hurlock 352). It means that the direct influence of family on personality development is from the way a person's behavior is molded by his or her family from the childhood, and how the communication between the person with his or her family members. While the indirect influence is from the way a person identifies, unconsciously imitates the attitude and behavior from his or her family.

2.2 Psychological Conflict

Conflict is frequently associated with fights, feuds and wars, and it means that conflict happens between two people, groups, or countries. However, the conflict is not just between two people, groups or even countries, but conflict can also occur in a person. In psychology, conflict in a person is known as internal conflict or intrapersonal conflict or intrapsychic conflict or psychological conflict. "Psychological conflict exists when we are forced to make difficult choices in life" (Bruno 114). It means that psychological conflict occurs when we are faced to difficult choices to choose.

Quoted in Rahim, according to Lewin, psychological conflict is divided to three different types, they are: Approach-approach Conflict: this occurs when a person has to choose two alternative choices; Approach-avoidance Conflict: it occurs when a person has to deal with a situation that possesses both desirable as well as undesirable aspect, that is, when a person feels similar degrees of attraction towards and repulsion from a goal; Avoidance-avoidance Conflict: it occurs when each of the competing alternatives possesses negative consequence, that is, they are equally repulsive (qtd. in Rahim 67-68).

C. RESEARCH METHOD

This research used the qualitative research method. According to Parkinson and Drislane, qualitative research is "research using methods such as participant observation or case studies which result in a narrative, descriptive account of a setting or practice. Sociologists using these methods typically reject positivism and adopt a form of interpretive sociology" (qtd. in Guest, et.al 2). In this research, the researcher collected the data from the film that was watched first, and the dialogue script of the film which was included on that film.

The main instrument of this research was the researcher herself. The researcher conducted all the observations from the main character in the *Frozen* film, collected the data and analyzed the data with using the theories which have been explained. This research used the animated film from Walt Disney entitled *Frozen* and the dialogue script of that film as the source of data, and the data were the dialogues and expressions which were related to the main character in *Frozen* film.

There were some steps that the researcher did to collect the data. First, the researcher watched the film, and the researcher focused to the dialogues of the main character, Elsa. Second, the researcher focused to find the psychological conflicts and influence of fear that happen to Elsa as the main character of that *Frozen* film as data collections. And the third step, the researcher tried to find the journals and thesis and also theories from other experts which had relation toward the research topic to make this research valid.

There were some steps that the researcher conducted in collecting the data of this research, those were: 1) The researcher tried to review the data which have been collected; 2) The researcher classified the data that dealing with the research problems; 3) The researcher analyzed the data using the theories which have been explained in chapter II, those were psychological conflict theory by Kurt Lewin to answer the question 1 of research problems, and theory of personality development by Elizabeth B. Hurlock to answer the question 2 of research problems; 4) Finally, the researcher drew the conclusion after the data have been analyzed.

D. FINDINGS AND DISCUSSION

4.1 Psychological Conflicts expressed by Elsa in *Frozen* Film

In *Frozen* film, from three kinds of psychological conflict, the researcher found only two kinds of psychological conflict they were approach-avoidance conflict and avoidance-avoidance conflict.

a. Approach-Avoidance Conflict

Approach-avoidance conflict is the conflict which occurs when a person has two alternative choices, the one is positive, while the other one is negative. In *Frozen* film, there was a scene that related to this kind of psychological conflict. That was when Elsa and Anna had conversation during the party of Elsa's coronation day. Anna said to Elsa that she was happy for having the party and people around them, and she hoped that they would be like that forever. Elsa was also happy to hear about Anna's wish, but then she refused it. Although it was not really clear expressed in her words, but it could be seen clearly in her face expression when she heard Anna's wish.

> Elsa   : Are you okay?
> Anna   : I've never been better. This is so nice. I wish it could be like this all the time.
> Elsa   : **Me too.... But it can't**.
> Anna   : Why not? If--
> Elsa   : **It just can't**. (min. 22:09-22:26)

In this scene, Elsa experienced the approach-avoidance conflict which had two options. The option one was positive, Elsa thought that if she had people including Anna around her, having party with people in the kingdom, she would be happy and never been alone anymore. She was happy about it. While the option two was negative, Elsa felt afraid with her power being shown up if she had people and Anna around her. She was afraid to hurt anyone, especially Anna.

b. Avoidance-Avoidance Conflict

This conflict is occurred when a person has to choose one of two alternative choices, but both those competing alternative choices have negative valences. This conflict occurs because of moving away from the negative goals, then the person automatically moves toward another negative goals. Avoidance-avoidance conflict is also called as no-win situation, because whatever the person chooses or do, he or she will loses ("*Theories of Stress, Conflict, and Emotion in Psychology*" par. 32).

In *Frozen* film, there was a scene that related to this conflict. It was when Elsa and Anna had a debate because of Anna's sudden marriage plan in the ballroom at Elsa's after coronation party. At that time, Anna was asking Elsa for her blessing to Anna's sudden marriage plan with prince Hans, the man who she just met the day. When Elsa refused to grant her marriage plan, Anna argued her and made Elsa scared.

Anna   : ...What did I ever do to you?!
Elsa   : **Enough, Anna**.
Anna   : No. Why? Why do you shut me out?! Why do you shut the world out?! What are you so afraid of?!
Elsa   : **I said, enough**! (min. 27:17-27:27)

In that scene, there were two options which both of them had negative valences. Elsa had to resist her fear in order that her power was not exposed. But the more she resisted her fear, the more fear she got because Anna still argued her with many questions that she could not answer. That made her situation worse, and her power was exposed.

4.2 The Influence of Psychological Conflicts Toward Elsa's Character Development

According to Hurlock, there are eight determinants that influence the character development. They are physical determinant, intellectual determinant, emotional determinant, social determinant, aspiration and achievement, sex determinant, educational determinant, and family determinant. After analyzing the *Frozen* film, the researcher found out that there were five of those determinants which related to the main character, Elsa. They were: intellectual determinant, emotional determinant, social determinant, aspiration and achievement, and family determinant.

a. Intellectual Determinant

Hurlock stated that intellectual capacity influences the personality directly through the kind of life adjustments the individual makes and indirectly makes (Hurlock 200). It means that intellectual capacity, directly, influences the character or personality development through the way he or she makes a decision when he or she is facing a problem.

In *Frozen* film, being a queen was a proof that Elsa was a smart girl. It was also shown that Elsa had an intellectual capacity through the way she made decisions when she was having problem. The first scene that showed Elsa's intellectual capacity was in her coronation day. Elsa decided to try resisting her fear and held her power in order to pass the coronation ceremony

well. She used the "spell" that has ever been given by her father, the King, when she was a child.

> Elsa : **Don't let them in.**
> **Don't let them see.**
> **Be the good girl**
> **You always have to be.**
> **Conceal. Don't feel.**
> **Put on a show.**
> **Make one wrong move**
> **And everyone will know**. (min. 15:44-16:04)

In that scene, Elsa tried to hold some instruments with her hands directly, without the gloves that she has been always wearing during this time. She did it as a training to resist her fear and hold her power in order that her power would not be exposed, and she would pass the coronation ceremony well. Elsa could pass the coronation ceremony without any trouble, but in the end, her power became exposed in front of everyone in the ballroom at her coronation party because of the psychological conflict she had at that time.

The psychological conflict's influence on Elsa's intellectual capacity in making decision was shown in the scene when she was having debate with her sister at the coronation party. It was shown when Anna was arguing her because she refused to grant Anna's sudden marriage plan, Elsa was having avoidance-avoidance conflict which she had no win-situation at that time. It was shown that Elsa decided to leave Anna and everyone in the ballroom by trying to move away, in order to avoid the power being exposed. But because of the fear was continuing arise and she could not control it, in the end, her power became exposed before she left the ballroom.

The influence of psychological conflict toward the way Elsa made a decision when she was having problem was also shown in the scene after she left the ballroom party and ran out to the courtyard of the castle. It was shown that Elsa made a decision to leave Arendelle after seeing people's reaction when her power was exposed in front of them. She decided to leave because she was scared that she would hurt everyone in that castle.

In another scene, the psychological conflict's influence toward Elsa's intellectual capacity was shown when Anna came to her ice castle on the north mountain.

> Anna : ...I'm so sorry about what happened. If I'd known--
> Elsa backs up, away from Anna.
> Elsa : (on guard) No, it's okay. You don't have to apologize....
> But you should probably go, please.
> Anna : But I just got here.
> Elsa : ...You belong in Arendelle.
> Anna : So do you.
> Anna takes another step up. Elsa backs up more.
> Elsa : **No, I belong here. Alone. Where I can be who I am**
> **without hurting anybody**. (min. 54:34-54:56)

In that scene, the last sentence Elsa said was a proof that she made a decision that she wanted to leave Arendelle and lived alone on the north mountain. She decided to live alone because she thought that with becoming alone she would be able to become herself without hurting anyone. She also decided to live alone on the north mountain because she wanted to protect Anna from her power.

b. Emotional Determinant

Emotion is important aspect because it influences the personal and social life of the person. Hurlock said that the more love a person receives, the happier and better adjusted he will be (Hurlock 230). In *Frozen* film, the most feeling that Elsa expressed was fear. Elsa had a conflict with her fear since the bad experience that she had when she was a child. The psychological conflict influenced Elsa's emotions. The conflict between her and her fear made her emotion became uncontrollable. She became easy to be scared and anxious.

Elsa's fear increased after the death of her parents. The more fear grew in her mind the more difficult she controlled her emotions. There was a scene that showed Elsa's uncontrollable emotion, it was when Elsa was having a debate with her sister, Anna, in the ballroom at her coronation party. Elsa tried to move away from Anna while having a conflict in her mind after she refused Anna's sudden marriage plan. Initially, Elsa was still able to control her emotion when she refused Anna's sudden marriage plan. But when Anna pulled her glove from her left hand and argued her, she became scared.

In that scene, Elsa still struggled to manage her emotion and hold her fear. But the more she struggled to resist her fear, the more fear increased in her mind and that made her emotion became uncontrollable. The more fear grew up, the more painful showed by her face because of the fear.

c. Social Determinant

In this determinant, a person is judged based on the social acceptance and expectation and the person's ability to adjust himself or herself in the social life (Hurlock 262). In *Frozen* film, Elsa became a loner and locked herself in her room because she was afraid people would see her power. In the kingdom of Arendelle, there was no one who knew about the Elsa's magic power except her parents and Anna. After the accident when she knocked Anna's head with her power, Anna's memory about her power was erased by Grand Pabbie so she forgot and never knew about it anymore.

Hurlock said that because lack of social acceptance has such a damaging effect on personality and because most people fall below the average in acceptance, many methods to help people improve their acceptance have been tried (Hurlock 262). In *Frozen* film, Elsa struggled to hide her power and tried to become a normal girl around people because she was afraid that her existence would not be accepted by people if they knew about her power. But the psychological conflict between her and her fear made her difficult to control her emotion and in the end, her power was shown and people knew about her power. That scene was shown in minute 27:37-27:41.

> Duke of Weselton: (ducking behind his men)
> ...**Sorcery**. I knew there was something dubious going on here. (min. 27:37-27:41)

At that time, Elsa was arguing with her sister because she refused to grant Anna's sudden marriage plan. Elsa in her conflict with her fear tried to move away in order that her power was not exposed in front of everyone in the ballroom. But, because the fear kept growing and uncontrollable, she lost to her fear and her power was exposed. In that scene, it was shown how people reacted to Elsa's power when it was exposed in front of them. A power like Elsa's power was considered as something taboo and scary. The fear reaction from people meant that the power of Elsa was not accepted as something good.

Another scene that showed how people reacted to Elsa's power was when Elsa ran out from the ballroom to the courtyard of palace. Initially, she was greeted by people of Arendelle at the courtyard with applause because she has just become their queen. But when she was trying to get away from those people because she was scared, she touched the fountain behind her accidentally and it became *Frozen*. That made people shocked and showed their fear reaction to her. They retreated away from her and made the fear expression toward her.

> Duke of Weselton: There she is! Stop her!
> Elsa   : (to the Duke)
> Please, just stay away from me. Stay away!
> Magic accidentally shoots from her hand and turns the staircase into ice. The thugs and the Duke fall.
> Duke of Weselton: **Monster.... Monster**! (min. 28:18-28:26)

In that scene, it was shown that the lack of social acceptance can influence the personality development. Because people judged her power as an unusual thing and could not accept that with showing their fear reaction, Elsa became more scared and chose to run away. To conclude, in order to be accepted by people, Elsa should hide her power and become a normal girl. But because of her psychological conflict, she could not control her emotion and her power was exposed. And because of that, people were scared of her. People's fear reaction made her fear became worse.

d. **Aspiration and Achievement**

Hurlock stated that aspirations are the ego-involved goals a person sets for himself or herself. The more ego-involved his or her aspirations are and the more they relate to areas of behavior that are important for him or her, the greater will be their influence on his or personality (Hurlock 289). It means that the higher aspirations a person has and the higher ego was involved to achieve the goal, then it will increasingly influence the person's behavior.

In *Frozen* film, it was shown that Elsa had an aspiration for herself. That was getting rid of her fear and power. She wanted to get rid of her fear and power in order to become a normal girl, be able to gather well with her sister, family and people in the kingdom. The high ego-involved to achieve her goal was shown by the way she tried to resist her fear and power, with using the "spell" when she tried to suppress her power.

However, because of the psychological conflict she had, Elsa was getting difficult to achieve her goal to get rid of her fear and power. To achieve her goal, Elsa should be able to control her emotions. But because psychological conflict influences her emotion by making the emotion became uncontrollable, Elsa became difficult to achieve her goal.

Directly, the achievement's influence to the personality comes from how the person evaluates himself or herself, and directly, the achievement's influence comes to the personality comes from his or realization of how others evaluate him or her (Hurlock 264). In *Frozen* film, it was shown that initially, Elsa was failed to achieve her goal for getting rid of her fear and power because the influence of her psychological conflict. The directly influence of Elsa's failure toward her character development was shown the way she evaluated herself by running away from the castle and leaving the Arendelle.

Elsa successfully achieved her goal for getting rid of her fear and power after she realized the words of Olaf. That scene was shown in minute 1:27:40-1:28:00.

> Elsa   : ...You sacrificed yourself for me?
> Anna   : (weak) ...I love you.
> Olaf realizes what's happened. He's so excited about it, he lifts his head right off his body and exclaims--
> Olaf   : **An act of true love will thaw a *Frozen* heart**.
> Elsa   : (processing) **Love...will thaw**... (realizing) **Love.... Of course.**
> Elsa looks at Anna with confidence.
> Anna   : Elsa?
> Elsa   : **Love**. (1:27:40-1:28:00)

In that scene, Anna sacrificed her life to protect Elsa from the sword that swung by prince Hans to her sister. Elsa cried sadly when she saw her sister became *Frozen* like an ice sculpture. Elsa's sincere feeling toward Anna made her sister back to herself. That scene above can be called as an indirect influence of achievement, because Elsa has just realized that she needed the love to get rid of her fear after she heard Olaf's words.

e.   Family Determinant

Hurlock stated that directly, the family influences personality development by molding and communication (Hurlock 352). It means that the communication between family members is important because it has a big influence to the personality development. The early life experience also has a big influence to the character or personality development. Because a person's early life experience also determines how the change of his or her personality.

In *Frozen* film, the early life experience was the starting point which caused Elsa's character change from cheerful girl into a loner and gloomy girl. Elsa had a bad experience when she was a child that was an accident when Elsa knocked Anna's head while they were playing in the ballroom.

That bad experience influenced the communication between Elsa and her family. There were some scenes that showed how Elsa had a bad communication with her family. The first scene was Elsa's communication

with her sister. The communication between Elsa and Anna became bad and made the rift between her and her sister. Elsa always locked herself in her room and never allowed Anna to get in. That was because she felt afraid that she would hurt Anna again like she has done when they were child. There was a scene that showed how Elsa distanced herself from Anna.

> Young Anna   : Do you want to build a snowman? It doesn't have to be a snowman.
> Young Elsa   : **Go away, Anna**.
> Young Anna   : ...Okay bye. (min. 08:46-08:56)

In that scene, Anna was trying to ask Elsa to play with her, but Elsa told her to go away. It was because she was afraid and still having a conflict with her fear in controlling her power. And also, she did not want Anna to know about her power. So, whenever Anna came to her door and knocked it, Elsa always never answered and that made Anna felt sad. This went on continuously until they grown up. That was why Elsa's communication with Anna became bad.

The second scene was Elsa's communication with her parents. The reason why Elsa distanced herself away from Anna was because of her father, the King. When Grand Pabbie told Elsa that her power would became a danger if she could not control it, the King told that he would protect Elsa and taught her how to control the power. That scene was shown in minute 07:50-08:11.

> King   : **No. We'll protect her. She can learn to control it. I'm sure. Until then, we'll lock the gates. We'll reduce the staff. We will limit her contact with people and keep her powers hidden from everyone... including Anna**. (min. 07:50-08:11)

In that scene, it was shown how the King treated Elsa. All he did was just to protect Elsa until she could control her power. But that gave a bad influence to Elsa's character development because it made her became antisocial even to her sister, Anna. The relationship between her and Anna became bad because they rarely communicate.

Another scene that showed how the King treated Elsa was in minute 09:03-09:09. In that scene, Elsa was scared because when she touched the window with her hand, her power made the window became *Frozen*. Then the King told her to wear gloves as protector.

> King : **The gloves will help**.
> King (cont'd) : **See? You're good**.... Conceal it.
> Young Elsa   : Don't feel it.
> Young Elsa & King : Don't let it show. (min. 09:03-09:09)

In that scene, it was shown how the King treated Elsa when she was scared. He tried to calm her down from her fear with suggesting her to wear gloves and making a spell to resist the power. The King indoctrinated Elsa that as long as she was calm, she would be fine.

The psychological conflict had a big influence to Elsa's communication with her family. Because she was having conflict with her fear, it made her always tried to distance herself from anyone around her, including her family. And that made her communication with her family became bad.

Elsa (12)   : **I'm scared. It's getting stronger**.
King   : Getting upset only makes it worse.
(The King goes to hug her).
Elsa (12)   : **No. Don't touch me. I don't want to hurt you**. (min. 09:39-09:46)

In that scene, it was shown how Elsa refused to be hugged by her parents. It was not because she did not want to be hugged, but it was because she felt afraid that she would hurt her parents if she touched them. She knew that she should be calm down but the more she did it, the more she felt it grew up. Because of that, she distanced herself away from her family in order to not hurt them.

E. CONCLUSION

From the result of analysis about the influence of psychological conflict toward Elsa's character development above, found that Elsa expressed some kinds of psychological conflicts. There are three kinds of psychological conflicts they are (1) Approach-approach conflict, (2) Approach-avoidance conflict, and (3) Avoidance-avoidance conflict. Elsa as the main character of this film had two of them those are approach-avoidance conflict and avoidance-avoidance conflict. The first was the approach-avoidance conflict. It was found that Elsa had this conflict which has two options, those were positive and negative. The positive one was she thought that she could be happy if she lived with people around her, and never be alone anymore. While, the negative one was she felt afraid that her power would be shown up, and she would be difficult to control her power if she lived with people around her. The second was the avoidance-avoidance conflict. It was found that Elsa had this conflict which has two options that whatever she chose, she would lose. She tried to move away from her sister and resisted her fear in order that her power was not exposed, but the more she struggled to resist the fear, the more fear grew and in the end, her power was exposed.

Using the theory of personality development and combining it with the psychological conflict, the researcher found that from eight determinants that have been explained in the chapter two, there were five determinants that influence Elsa's character development. Those are intellectual, emotional, social, aspiration & achievement, and family determinants. The intellectual determinant was related to the way Elsa made decisions when she was having problem. The emotional determinant was related to her emotion of fear. The social determinant was related to her struggle to live as a normal girl and hide her power from people in her kingdom. The aspiration and achievement was related to Elsa's goal to get rid of her fear and power, and the effort she did to achieve the goal. The last was the family determinant which was related to her communication with her family and how her father treated her when she felt scared.

The kind of psychological conflict which most influences Elsa's character development was avoidance-avoidance conflict, and the determinant that was most

influenced by this kind of conflict was emotional determinant. Because the influence of avoidance-avoidance conflict toward her emotion, Elsa decided to leave her sister and Arendelle in order to avoid hurting anyone, she became difficult to achieve her goal to get rid of her fear because of her uncontrollable emotion, she became unaccepted by people in Arendelle because her power, and the communication between her and her family became bad because she always locked herself from her family. To conclude, all influences of these determinants were related to each other.

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RATIONALITY VALUE IN JOSTEIN GAARDER'S
SOPHIE'S WORLD

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Abstract

The purpose of this study is to find the rationality value as seen in Sophie Amundsen's character and to know how that rationality value defines her character. This study is categorized as a descriptive qualitative design. The source of data is taken from the *Sophie's World* novel by Jostein Gaarder. This study used rationality theory from the rationalist such as Socrates, Plato, and Descartes, with the addition from Suwardi Endraswara and Ranjabar. The result of this research showed that the rationality values found in *Sophie's World* novel are reasoning, doubting, and finding the agreement. The most appear rationality value is Sophie's reasoning. When Sophie accept her lesson about philosophy, she shows her reasoning in case of receive her philosophical lesson. From her reasoning, Sophie's character changed. Philosophy taught her about thinking rationally, logically, systematic, and critical. Thus, we can see that Sophie Amundsen is a dynamic character. From those three rationality values, Sophie Amundsen becomes thoughtful, skeptic, and has an understanding to others opinion that make her become wiser.

Key words: rationality, philosophy, reasoning, doubting, agreement.

Abstrak

Tujuan penelitian ini adalah menemukan nilai rasionalitas dalam novel Dunia Sophie, serta mengetahui bagaimana nilai rasionalitas tersebut mendefinisikan karakter Sophie Amundsen. Penelitian ini dikategorikan sebagai penelitian kualitatif. Data-data dalam penelitian ini diperoleh dari novel Sophie's World *karya Jostein Gaarder. Penelitian ini menggunakan teori rasionalitas yang diambil dari beberapa filsuf rasionalis seperti Socrates, Plato, dan Descartes, dengan beberapa tambahan dari Suwardi Endraswara dan Ranjabar. Hasil dari penelitian ini menunjukkan nilai rasionalitas yang ditemukan dalam novel* Sophie's World *adalah penalaran, keraguan, dan persetujuan. Nilai rasionalitas yang dominan adalah penalaran yang dilakukan oleh Sophie. Ketika Sophie menerima pelajaran tentang filsafat, ia menunjukkan proses penalaran dalam hal menyerap pelajarannya tersebut. Dari penalaran yang sering dilakukannya, karakter Sophie mengalami perubahan. Filsafat menjadikan Sophie dapat berpikir rasional, logis, sistematis, dan kritis, sehingga dapat kita lihat bahwa Sophie Amundsen adalah karakter yang dinamis. Dari tiga nilai rasionalitas tersebut, Sophie Amundsen menjadi seorang*

yang penuh pemikiran, skeptis, dan dapat mengerti pendapat orang lain sehingga menjadikannya seorang karakter yang bijak.

Kata kunci: *rasionalitas, filsafat, penalaran, keraguan, persetujuan,*

A. INTRODUCTION

Sophie's World is a novel written by Jostein Gaarder in 1991 under the title *Sofies Verden* in Norwegian. Jostein Gaarder was born in Oslo, Norway, in 1952. He taught highschool philosophy for several years before publishing a collection of short stories in 1986. Shortly thereafter, his first novel, *Sophie's World,* has been translated into fifty-three language. *Sophie World's* originally published in English in 1994(FSG Classics, *Sophie's World*).This novel is about a 14-years-old girl who realized how wonderful the philosophy is. Philosophy has opened her eyes to the basic questions of life, such as 'who am I?' and 'where does the world come from?'. Alberto Knox, a mysterious philosopher, reached her at first by sent some letters. Through successive letters, Sophie enrolls in a course about western philosophy.

Endraswara in his book *Metode Penelitian Filsafat Sastra* argued that both of literature and philosophy have a very thin boundary. As an illustration of human thought, literature usually offers many wisdom of life. The wisdom of life is the essence of philosophy (95). JosteinGaarder in this case summarizes the history of western philosophy in a unique novel, which tells about the experience of 14-years-old girl in learning the philosophy. Philosophy that seems abstract and complex for most people, becomes very interesting and easy to understand. Philosophy and literature collaborate miraculously in this novel.Moreover, reading a novel and interpret a story can be said as activity of thinking that involves ratio. Through literature, we think to write something and interpret a text. We enjoy a fictionbyour mind, and it certainly involves a rational thought for writing and interpretation. Every reader of a literary work is using the ratio to interpret it. With rationality, they have reasons regarding their opinions about literature.

Sophie's World mainly tells about Sophie's experience in learning about western philosophy. Western philosophy is a line of related philosophical thinking, beginning in Ancient Greece, including Europe and its former colonies up to the present day (Importance of Philosophy, "Western Philosophy") The study of philosophy, or philosophical thinking, is formulating problems carefully or logically, and also did with experimentation and careful observation. Then, the philosopher composes arguments and solution, makes counter-arguments to their arguments, until they engage in a conversation about those greatest ideas such as the big questions of life, just like Sophie Amundsend got from the mysterious letter in *Sophie's World* novel. Through her philosophy lessons, Sophie learned about many philosopher ideas in the search for truth and explanation about life. In her learning process, there are some rationality values that be the factor of her character development.

From the explanation above, the researcher is interested to find rationality value which is reflected in Sophie's character, because Sophie is the main character of the novel so the data can be easily found because this novel is mainly tells about Sophie. Then, the

theme of this novel is about philosophy, and rationality is one of major characteristics in philosophy. Furthermore, philosophy also has a very thin boundary with literature.Rationality is the habit of acting by reason, which means in accordance with the facts of reality. Rationality is in your self-interest because the only way to achieve desired outcomes is to act according to reality.Rationality does not mean being a perfectionist in one's thoughts and ideas. It does not require you to spend enormous amounts of time evaluating every idea (Importance of Philosophy, "Rationality"). Rene Descartes as a major rationalist in 17th century is also has big contribution in modern philosophy through his skepticism method in questioning everything to get the truth and knowledge. The researcher sees that philosophy, rationality, and literature have connection to each other and it interested to be the object in literature research.To sum up, in this research, the researcher wants to find the rationality valuein *Sophie's World* novel, and how that rationality value defines Sophie Amundsend character.

B. THEORETICAL FRAMEWORK

2.1. Philosophy and Literature

The 'Philosophy' term comes from Greek language *Philosophia. Philos* means love, and *Sophos* means wisdom. So, Philosophy means 'Love of Wisdom' (Maksum 15). It was not enough just to know the origin and meaning of the terms used, but also understanding the concepts and definitions by the philosophers according to their way of thinking. In case of understanding about philosophy, we can begin by questioning about 'who are we?', 'where does the world come from?', 'what the meaning of life?'. But the questions did not arise from a scientific curiosity. These questions arise in everyday life to anyone who began to astonish about their existence.

Philosophy is a field that has a relationship with literature. According to Endraswara (2012), both of literature and philosophy have a very thin boundary. As an illustration of human thought, literature usually offers many wisdom of life. The wisdom of life is the essence of philosophy (95). Literature is a "term used to describe written or spoken material. Broadly speaking, literature is used to describe anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination, including works of poetry, drama, fiction, and nonfiction" (Lombardi par 1). Therefore, literature is used to express something in verbal or written. Our lives and all subjects related to our life can be the elements of literature. Both philosophy and literature begins from the experience of living the life, about human and their life. What differs it is philosophy wants to reveal about the life with the help of questions such as "who am I?" and "what does the world come from?" while literature wants to reveal the life directly without making it becomes systematic like philosophy does. Literature uses language, written or verbal, to express the human thought. According to Anindito (2012), literature begins with what is in reality and then processed through the imagination; to make it more beautiful. Then, as we know that philosophy begins from abstracted reality. So we can see here that literature and philosophy have the "reality" as a same foundation.

No matter how much the difference between philosophy and literature, both of them begin with the same thing, which is human and their life. Mahayana (2008) stated that

philosophy and literature are the reflection of human living. Since human knows myth, there are so many philosophical things written in literature. This is the way philosophy reaching the society with all of enlightenment in it. Thus, we can understand that in this case, literature is the way philosophy reaching the society.

2.2. Character

In fiction, a character may be defined as a verbal representation of a human being. Through action, speech, description, and commentary, authors portray character that are worth caring about, rooting for, and even loving, although there are also characters you may laugh at, dislike, or even hate. The main character in a story is generally known as protagonist, the character who opposeshim is the antagonist. Hallet in *Elements of Fiction* wrote that there are also four types of character; round, flat, dynamic, and static.

2.3. Characterization

Characterization is the methods that an author of a novel uses to present and reveal a character's value, feelings, goals, etc to the readers ("Literary Elements Characterization" 3). Characterization includes both descriptions of a character's physical attributes as well as the character's personality. The way that characters act, think, and speak also adds to their characterization. Peterson wrote that there are two kinds of characterization, they are direct and indirect characterization (1).
1. Direct Characterization
   Direct characterization is when an author conveys information about a character by telling the information directly to the readers.
2. Indirect Characterization
   Indirect characterization occcurs when the author shows the character in section, and makes the readers interpret what these actions revealed about the character. There are a number of tools that an author will use to impact personality traits to their character. It depends to the readers to correctly interpret the information in order to have an accurate assesment of the character. There are tools include the following: character's name, character's looks, character's job, character's home, character's habits/action, character's dialog, character's thought.

So, characterization is the way authors give information about the development character. By correctly interpreting the characterization tools used by an author, readers can arrive at clear understanding of what characters in the stories are like. It is important to have a good understanding of a character because of the personality of character contributes greatly to the conflict in novel.

2.4. Rationality

In the nature of human thinking or human's consciousness, all activities related to philosophical and scientific thinking are all obtained through*logos* or rationality (Maksum 29). The essence of rationality is argument of views or ideas that have been generated. Therefore, the philosophers especially Plato and Aristotle understood rationality as "a

power to make a decision and contains reasons or the fundamental argumentation for the decision that already made."

"The virtue of *Rationality* means the recognition and acceptance of reason as one's only source of knowledge, one's only judge of values and one's only guide to action. . . It means a commitment to the principle that all of one's convictions, values, goals, desires and actions must be based on, derived from, chosen and validated by a process of thought." (Importance of Philosophy, "Rationality")

According to Maksum (2011), think rationally is about logical, systematic, and critical thinking. Logical thinking is not merely reaching notions that can be accepted by common sense, but to be able to draw conclusions and make the right decisions based on the premises used.Think logically also requires a systematic thinking. Systematic thinking is a series of thoughts that relate to one another and logically interrelated (30). We can not get the truth without thinking logical, systematic, and coherent.

Critical thinking can be said as a willingness to continually evaluate the true claimed arguments. A critical thinking will not easily grasp the truth before it was questioned and thoroughly tested (30).So, thinking logically, systematically, and critical is the main characteristic of rational thinking.

2.4.1. Reasoning

Ranjabar argued that thinking / reasoning in the field of logic means the activity of human mind. "Thinking" is a sense activity to "cultivate" the knowledge through the senses to reach the truth. Thus the term "thinking" is a mind activity which typical and directed (54). In simple terms, it can be said that thinking is talking to ourselves in the mind; consider, analyze, reflect on, prove something, shows the reasons, draw conclusions, analyze, and discuss a reality (51).

"Logical" is a right way of thinking and accordance with the standards as presented in the logic. Thinking process to draw a conclusion called "reasoning". Reasoning as a thinking activities to finding a truth, have certain characteristics where every kind of reasoning has the respective criteria. So, think logically is drawing conclusions from a causal relation, it is called as reasoning.

2.4.2. Doubting

The theory of doubting here is derived from Rene Descartes. Descartes is a major rationalist in Western philosophy history. In *Discourse on Method,* Descartes reveal four principles that can be used to get the undoubted truth (57), such as:

a. Never accepted anything as a truth unless you know clearly that it is really a truth. In other words, do not be too hurry in making a decision, and do not put anything in mind except what appears perfectly clear within the logical reason, so there would be no opportunity fordoubt.
b. Sorting out one by one the difficulties that will be reviewed into small parts as much as possible, to ease the settlement.
c. Think coherently.It can be starting with the simplest and most recognizable object, and then increased gradually up to the most complex problems.
d. Make specifics as completely as possible to be sure that nothing is forgotten.

2.4.3. Agreement

According to Endraswara (2012), human being is rational not because everything he says seriously reflect reality, but rather because they are always still be trying to communicate and understand each other's opinions even though it completely different. Communication has become the archetype of rationality which then led to an agreement. To find the 'truth', people use perceptibility. But the real perceptibility is used to move further in the search for truth. Looking for truth also means finding an agreement and mutual understanding(95). So the 'rationality' is better understood as reasonableness.

2.5. Review of Previous Study

The researcher found one previous study using Sophie's world novel as the object. The research is written by Catur Heni Probowati (2014) from Brawijaya University Malang in her graduating paper. The title is *"Sophie Amundsend's Search for Existence in Jostein Gaarder's Sophie's World".* In her research, she focuses on the main character of this novel, Sophie, who trying to find her exsistence. She used philosophical approach and Existentialism to get the understanding about Sophie's character. She also used qualitative approach to describe Sophie's action in gaining her existence and identity. Based of findings, Sophie's existence is just a character in that novel. To show her value, Sophie's character in that novel have struggles to give the meaning for her existence in the novel, at least her mind and thought did exist. The writer finds thatthesecan be some additional references to her research, *"Rationality Valuein Jostein Gaarder's Sophie's World",* since this previous study used Sophie's World novel as the object.

C. RESEARCH METHOD

3.1. Research Design

The design of the study is a descriptive qualitative. Descriptive qualitative is a type of research which result the descriptive data in the form of written and oral words from the observed object (Williams 67; vol. 5). This type of research is used to find out the rationality value in Jostein Gaarder's *Sophie's World,* in which researcher deals with a process data required, analyzing data, and finally interpreting the result of the analysis. The researcherused content analysis approach, which is a kind of descriptive study which used to characterize the content of popular books, work and art, and document as the subject (Williams 69; vol. 5).

3.2. Data and Data Source

Data are factual information which is taken from data source. Data source in this research is mainly from the novel *Sophie's World* by Jostein Gaarder's (1994), published by FSG Classics. The data in this research are dialogues of characters and narrations from *Jostein Gaarder's Sophie's World* which contains any characteristics of rationality such as reasoning, doubting, and agreement.

3.3. Research Instrument

The instrument for data collection and analysis is the researcher. The researcher did the data collection, analysis, identification, and classification the data directly. This research required the book entitled *Sophie's World* as an object.

3.4. Data Collection

To gain the data, the researcher did a close reading, by reading the novel repeatedly and carefully. Then, the researcher marked the important pages that be analyzed. After that, the researchersorted and classified the conversation and scenes in the novel, and made note for the datafrom *Sophie's World* novel which are included as rationality.

3.5. Data Analysis

To find the answer of the research question, the researcher analyzed the object of the study. This research described the rationality value in *Sophie's World* novel as seen in Sophie Amundsend character. Endraswara in *Metodologi Penelitian Sastra,* explains the steps to analyzing the data.The first step is collecting all data from the novel *Sophie's World* by Jostein Gaarder by reading it carefully and repeatedly, and taking notes to the data which obtained from paragraphs, phrases, words, and dialogues through novel. Then, the researcher identified which data represents rationality values such as reasoning, doubting, and agreement. Later, the data will be categorized for which data is supportive for the research and reduce the data which not related to the research. After collecting all the data that is needed, the researcher examined the right assumption of the analysis to find the result and conclusion.

D. FINDING AND DISCUSSION

4.1.1. Rationality Values in *Sophie's World* Novel as Seen in Sophie Amundsen's Character

Sophie Amundsen is a 14 years-old girl who learn philosophy after receiving the questions from mysterious philosopher, Alberto Knox. Those questions make Sophie 'opens' her eyes and starts to doubt about her existence and also the world. Doubting is one of the rationality values. The first Sophie's doubt happens since she received the first mysterious letter with mysterious question in it.

> *Who are you?* She had no idea. She was Sophie Amundsen, of course, but who was that? She had no really figured that out—yet. (5)

After Sophie reads that question, she begins to question and doubt about herself. She begins to realize that all this time she has never been curious about herself.

> Wasn't it odd that she didn't know she was? And she wasn't it unreasonable that she hadn't been allowed to have any say in what she would look like? Her looks had just been dumped on her. She could choose her own friends, but she certainly hadn't choosen herself. She had not even chosen to be a human being. What was a human being? (6)

From the quotation above, Sophie begins to question about herself. She realizes that all this time she has never think about it. She feels odd when she thinks that she did not know she was and she has never been allowed to choose what she would look like. She begins to question about living as a human being. Human being lives in this world, but not forever. It makes Sophie realizes that someday she will be gone.

As Sophie starts to learn about philosophy, she begins to know about mythological imagery that people did at the old times. Those myth stories amaze Sophie much. Then, Sophie also learns about earlier philosophers' thought. Those philosophers have different thought indeed. Tales said that everything is made from water, as well as Parmenides said that this world is full of gods. But the quotation below proves that Sophie uses her own common sense to think about that.

> Sophie tried once again to use her own common sense, and not to think about what she had learned from others. (41)

After getting the explanation about the philosophers thought who attempted to find the explanation about life and nature process, Sophie begins to use her reason. She tries to be open-minded and not to stick with things she has been learned before. Sophie may disagree with the opinion that says earth is flat or everything is made from water. Here Sophie tries to think with her own reason to understand why the early philosophers think like that. Moreover, quotation below shows that Sophie realizes that philosophy is exciting.

> Sophie found philosophy doubly exciting because she was able to follow all the ideasby using her own common sense--without having to remember everything she had learned at school. She decided that philosophy was not something you can learn, but perhaps you can learn to *think* philosophically. (42)

This is what makes Sophie interested to learn about philosophy, because she is getting to use her own reason and use her own belief without influenced by what she had learn in school. Sophie thinks that philosophy was not something that easy to learn, but we can learn to think philosophically. "Philosophically" here means that we have to think critically, systematically, and logically, about anything we just knew, about making a decision, and about looking for a truth.These points are showed in the quotation below.

> Sophie knew that "modesty" was an old-fashioned word for shyness--for example, about being seen naked. But was it really natural to be embarrassed about that? If something was natural, she supposed, it was the same for everybody. In many parts of the world it was completely natural to be naked. So it must be *society* that decides what you can do and can't do. (60-61)

The quotation above shows how Sophie does the reasoning. Sophie thinks about is it really natural to be embarrassed about being naked, but in many parts of the world it is completely natural to be naked. Then, Sophie concludes that *society* one of the key to know what you can do and can not do.

Besides the reasoning, we can also see 'finding an agreement' as the next rationality value here. It is showed in the quotation below.

> She was not sure Plato was right in everything he had said about the eternal patterns, but it was a beautiful thought that all living things were imperfect copies of the eternal forms in the world of ideas. (93)

Here we see Sophie's agreement about Plato's thought. Sophie is not sure about Plato's thought. But Sophie still understands about it, and she thinks that Plato's thought is beautiful. Then, in the quotation below Sophie does the question about her agreement with Plato's thought.

4.1.2. Sophie Amundsen's Character

In understanding her lessons, Sophie does the reasoning to think about what she reads and listens from her mentor. As we can see in a number of data found above, with reasoning she thinks critically, systematically, and logically.

> "Would she work out some fantasy to explain where the snow went and why the sun rose in the morning? Yes, she definitely would. She began to make up a story... Sophie liked her beautiful story. If she had not known any other explanation for the changing seasons, she felt sure she would have come to believe her own story in the end."(28-29)

After reading the explanation about Nordic mythology, Sophie then knows about how people believed in Thor rode across the sky in a chariot drawn by two goats. When he swung his hammer it made thunder and lightning. People worshipped Thor as the god of fertility. So, when there was no rain for a long time, people believed that Thor's hammer was stolen so he could not make the rainfall.

Sophie then understands why people at that time thinking like that. Because they did not know yet about rain process so they believed in myth. Sophie imagines what if she did not get the lesson about spring or about rising sun. She probably will create a story to answer her questions, like the earlier nations did to get the answer and explanation of the nature through the mythology they believe in. If Sophie grows up with her story, she probably believes in it, because she can not find other explanation about the nature process. From the data above we see that Sophie is thoughtful.

Further, in data below, we see Sophie just read about Plato. Then she begins to questioning Plato's thought about soul.

> Could it be true that she had lived before? Had her soul existed before it got a body to move around in? And was it really true that she carried a little golden nugget inside her--a jewel that cannot be corroded by time, a soul that would live on when her own body grew old and died? (93)

Here Sophie questioning about the eternal soul. She is not sure about her soul existed before it got body to move around in, and she is not sure that her soul will live on when someday her body will grow old and die. Her doubt makes her become a skeptic person.

Then, in data below we also see how this agreement goes when Sophie tries to understand the idea about God who has power to decide something for human.

> "Are you saying I cannot decide for myself?" ... "I see what you mean, but I still don't like the idea that I don't decide for myself." (248-249)

Sophie thinks she can decide for herself so she does not need to mix God into it. However, she still understands about that. She tries to communicate with her mentor and then finding an agreement with that idea.This side is what makes Sophie becomes wise, because she has the understanding with others opinion.

So, from the data found above, Sophie Amundsen has three characters, which are thoughtful, skeptic, and has an understanding to others opinion that make her becomes wiser.

4.2. Discussion

In this research, the researcher finds the most appeared rationality value is reasoning, while doubting and agreement are the result of reasoning that Sophie Amundsen did. According to Ranjabar, reasoning is a thinking process to draw a conclusion (51). Besides, doubting as the continuance of reasoning is derived from Descartes' Method of Doubt which says that we need to doubt everything until we get the undoubted truth (347). Then, Endraswara stated that finding an agreement proves that human being is rational. It is not because everything they say reflects the reality, but rather because human being always trying to communicate and understand each other's opinion, even though they have different opinion (95).

From those three rationality values, the researcher finds that the most appeared rationality value is reasoning, because Sophie Amundsen does it every time see receives the lessons from her mentor, Alberto Knox. Sophie does the reasoning when she just read a new chapter about a philosopher's thought, when she gets the questions from her mentor to be more understand about the new chapter she learns, and when she discusses many ideas of philosophers with her mentor.

Further, in this research, the researcher also finds two more rationality values as a complement of the most appeared rationality value above. Doubting as the second rationality value from Descartes' Method of Doubt works on Sophie when she gets lot of new lessons. She begins to question about herself, about the world, and about the philosopher's ideas she just read. Thereafter, the third rationality value is finding agreement. When Sophie gets the philosophy lessons, Sophie does the reasoning and question a lot of things. From the explanation she gets, there are several things she can not agree with. Thus, she tries to communicate and understand others opinion even though she has her own opinion as the result of her reasoning and doubting.

Furthermore, in this research, the researcher also finds how those rationality values define Sophie Amundsen's character. Based on the Peterson's characterization theory (1), there are two kinds of characterization which are direct and indirect characterization. Here in *Sophie's World* novel, the researcher finds that indirect characterization is used to reveal Sophie Amundsen's character. In this research, character's thought is used as the tools to know how the rationality values that found above define Sophie's character. The researcher found that after learning about philosophy, the first rationality value that found in her is 'reasoning'. With reasoning, Sophie becomes a person who thinking about everything orderly and clearly with her own common sense. She changes into thoughtful person. Then, the second rationality value that found is 'doubting'. Sophie starts to question and doubt when she gets a new lesson.It makes Sophie becomes a skeptic person. Last, the third rationality value that found is 'agreement'. This is what makes Sophie becomes an understanding person who listen to others opinion. This side is what makes Sophie become wiser.

Thus, from the characterization above we see that Sophie's character is dynamic. According to Hallet, dynamic character is a character that changes during the course of the story (3). From what researcher found, Sophie's character changed after she learn about philosophy. The rationality values as the characteristic of philosophy found in her, and finally we can see that Sophie Amundsen is a dynamic character.

All in all, we can see there are three rationality values that found in Sophie Amundsen. Those are reasoning, doubting, and agreement. The most appear rationality value is reasoning, because Sophie does it every time she gets a new lesson, and after doing the reasoning, she begins to doubt and had some agreement to a number of philosopher's thought. Thus, we can see that Sophie Amundsen is a dynamic character. As a result of this rationality values, Sophie Amundsen becomes thoughtful, skeptic, and has an understanding to others opinion.

E. CONCLUSION

After having conducted the analysis, starting from the first question to the second research question, the researcher gained some points about this study. The rationality values that found in *Sophie's World* novel are reasoning, doubting, and finding the agreement. The most appear rationality value is Sophie's reasoning. When Sophie accept her lesson about philosophy, she shows her reasoning in case of receive her philosophical lesson. From her reasoning, Sophie's character changed. Philosophy taught her about thinking rationally, logically, systematic, and critical. Thus, we can see that Sophie Amundsen is a dynamic character. From those three rationality values, Sophie Amundsen becomes thoughtful, skeptic, and has an understanding to others opinion that make her become wiser.

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ILLOCUTIONARY ACT OF GRUG UTTERANCES IN *THE CROODS* MOVIE

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Abstract

Illocutionary act is performing an act by saying something. There were five types of illocutionary act, namely: assertives, directives, commissives, expressives and declaratives. *The Croods* movie is a story about the journey of a family who wants to find a safer place for them to life. The aims of this research were to find out the types and to know the context of illocutionary act of Grug's utterances in *The Croods* movie. This research was conducted by using descriptive qualitative method, because the data of this research were from the utterances containing the types and the context of illocutionary act of Grug's utterances. The data of this research were taken from 38 sample utterances of Grug's conversation. From the analysis can be concluded that they were 13 utterances in the form of assertive which can be categorized into stating, concluding and asserting. Thirteen directive utterances in the form of commanding, requesting, ordering, questioning and forbidding. Commissive appeared in six utterances in the form of promising and refusing. The last types of illocutionary act was expressive which appeared in six utterances in the form of thanking, apologizing, praising and stating anger.

Key words: *The Croods* movie, illocutionary act, types, context

Abstrak

Tindak ilokusi adalah melakukan suatu tindakan dengan mengatakan sesuatu. Ada lima jenis tindak ilokusi, yaitu: asertif, direktif, komisif, ekspresif dan deklaratif. Film The Croods *adalah kisah tentang perjalanan sebuah keluarga yang ingin mencari tempat yang lebih aman bagi mereka untuk hidup. Tujuan dari penelitian ini adalah untuk mengetahui jenis dan untuk mengetahui konteks tindak ilokusi dari ucapan Grug di film* The Croods. *Penelitian ini dilakukan dengan menggunakan metode deskriptif kualitatif, karena data penelitian ini berasal dari ucapan-ucapan yang berisi jenis tindak ilokusi dan konteks tindak ilokusi dari ucapan Grug. Data penelitian ini diambil dari 38 sampel ujaran percakapan Grug. Dari hasil analisis dapat disimpulkan bahwa terdapat 13 ucapan dalam bentuk asertif yang dapat dikategorikan ke dalam menyatakan, menyimpulkan dan menegaskan. Tiga belas ucapan direktif dalam bentuk memerintah, meminta, pemesanan, mempertanyakan dan melarang. Komisif muncul dalam enam ucapan dalam bentuk menjanjikan dan menolak. Jenis terakhir dari tindakan ilokusi adalah ekspresif yang muncul dalam enam ucapan dalam bentuk berterima kasih, meminta maaf, memuji dan menyatakan kemarahan.*

Kata Kunci: *film* The Croods*, tindak ilokusi, tipe, konteks*

A. BACKGROUND

In communication, context is important because the context is needed to help the listener understand speaker's intention. Leech (1983) stated that context was any background knowledge assumed to be shared by S (speaker) and H (hearer) which contributed to H's interpretation of what S means by giving the utterance. Without context, the listener would find the difficulty in interpreting the meaning of the speaker's utterance. When there was no context, the communication between the speaker and the listener would fail. The listener might be confused or misunderstood the speaker's intention.

Furthermore, Hymes (as cited in Wardhaugh, 2006) explained the eight aspects in communication, namely setting and scene, participants, end, act sequence, key, instrumentalies, norms and genre or SPEAKING context. These elements are very important in daily communication, because the different aspects can influence the meaning in communication with others.

Pragmatics is one of linguistics's branches. It means that pragmatics is also study about the language. It deals with how language used in context. However, in order to convince or expressing themselves, basically people do not only produce utterance that grammatically structured or meaningful words, but also do some actions so that what that utterance can be accepted by their partner. Those actions are called speech acts.

Movie is one media that reflects the social life of human. One of the important aspect mostly occurred in movie is the dialogue (conversation) among the characters.

Utterances can be found on dialogue in movie. In analyzing illocutionary act, the researcher chose the data from the main character's utterances in that movie. To analyze the types of illocutionary act and the context of illocutionary act, the researcher chose the data from Grug'a utterances as the main character in *The Croods* movie. *The Croods* was written and directed by Kirk DeMicco and Chris Sanders with the voices of Ryan Reynolds, Emma Stone, Nicolas Cage, Catherine Keener, Cloris Leachman and Clark Duke**,** and was released in the United States on March 22, 2013.

The Croods movie is a story about the journey of a family who wanted to find a safer place for them to life. After their cave destroyed by earthquake, they decided to adventure to find a new place. Grug as father and leader who has full authority in the family, he was in charge to keep his family safe. As the most powerful person in the croods family, he used this power to make the family to not try something new because he thought that new thing is bad for them.

To avoid misunderstanding to interpret Grug's utterances, researcher used SPEAKING model by Hymes (as cited in Wardhaugh, 2006) to know the contexts of illocutionary acts of Grug's utterances *The Croods* movie.

B. LITERATURE REVIEW

2.1 Pragmatics

Pragmatics is the study of how to use language in communication. Pragmatics is also one of the fields in linguistics that studies about meaning. The meaning studied in pragmatics is influenced by contexts. Mey (1993) stated that pragmatics is the study of condition of human language uses as these are determined by the context of the society (p.42).

Then, Thomas (1995) stated that the most common definitions of pragmatics were meaning in use or meaning in context (p.2). Pragmatics also can be defined as study talking about the relationship between language and context, in which contextual meaning of utterance can be different from the grammatical meaning.

According to Leech (1983) pragmatic is the study about the meaning of the context between the speaker and the listener and also the meaning of their communication. Pragmatics studies meaning in relation to speech situation (p.6).

Pragmatics is a branch in linguistics which discusses the meanings of utterances and their functions, what is for and used for. In other words, pragmatics is not only study on the speaker meaning of word, but it also study the meaning of word on context. It is involved such as interpretation for what people mean in the right context and how that context impact what is said.

2.2 SPEECH ACT

Yule (1996) believes in order to express themselves, people do not only produce utterances containing grammatical structures and words, but they also perform action via those utterances (p.47). Thus, action which are performed via utterances are generally called speech act.

Austin (1962) stated that in uttering a sentence, one is not merely saying something but he is also doing something (p.22). The notion of speech act is fairly well understood in Searle, Kiefer and Bierwisch (1980) who stating that theory of speech act start the assumption that the minimal unit human communication is not a sentence or other expression, but rather the performance of certain kinds of act, such as making statement, asking question, giving order, describing, explaining, apologizing, thanking, congratulating (p.vii).

Austin (1962) classifies speech act into three categories namely locutionary act, illocutionary act and perlocutionary act (p.16).

2.2.1 Locutionary Act

Yule (1996) stated that locutionary act (preposition meaning) is the basic act of utterance or producing a meaningful linguistic expression (p.48). It is represented by a sentence with a grammatical structure and a linguistic meaning.

The locutionary is the act of saying something, producing a series of sounds which means something. Moreover, locutionary act is the act simply uttering a sentence from a language. It refers to factual meaning of the sentence, that is, the literal meaning of actual word. Locutionary act is the basic act of utterance there is no intention of speaker.

2.2.2 Illocutionary Act

Yule(1996) stated that illocutionary act is performed via the communicative force of an utterance, such as promising, apologizing, offering (p.48). Mostly people do not produced an utterance with no purposes, they perform an utterance with some kind of function.

Illocutionary acts are acts performed by the speaker in saying something with an appropriate intention and in appropriate context, rather than by virtue of having produced a particular effect by saying something. This types of speech act is also called as the act of doing something.

2.2.3 Perlocutionary Act

Austin (1962) stated that perlocutionary act refers to the effect the utterance has on the thoughts or actions of the other person (P.6). Perlocutionary act concern the effect of an utterance may have of the listener. Perlocution is the act by which the illocution produces a certain effect in influence the listener.

In perlocutionary act, there is an influence affect because the speaker tries to influence the listener to do what he or she want to do.

2.3 Types of Illocutionary Act

There are five types of illocutionary act of utterance that one can perform in speaking which are promoted by Searle (1999), namely assertives, directives, commissives, expressives and declaratives.

2.3.1 Assertives

Searle (1999) stated "The point or purpose of the members of the assertive class is to commit the speaker to something's being the case, to the truth of the expressed proposition". Assertives include asserting, describing, concluding, affirming, alleging, announcing,answering,confirming,conjecturing,denying,disagreeig,disputing,identifying , informing, insisting, stating, stipulating.

2.3.2 Directives

Searle (1999) defined directive speech act as the illocutionary point of these consists in the fact that they are attempts by the speaker to get the hearer to do something (p.28). Yule (1996) stated that these act express what the speaker wants and the speaker attempts to make the world fit the words via the hearer (p.54).

Directives include requesting, commanding, questioning, advising, asking, begging, forbidding, instructing, ordering, permitting, requiring, suggesting, warning.

2.3.3 Commissives

According to Searle (1999), commissives are those illocutionary acts whose point is to commit the speaker to some future course of action (p.29). Yule (1996) stated that these act express the speaker intend to do. By means of comissives the speaker undertakes to make the world fit with the words via the speakers (p.54). Commissives include comprise promising, threatening, offering, agreeing, guaranteeing, inviting, swearing, and volunteering.

2.3.4 Expressives

Searle (1999) stated "The illocutionary point of this class is to express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content". These act involve psychological states of the speaker. Yule (1996) stated that when performing these act the speaker wake the words fit the worlds or feelings (p.53). Expressives include thanking, apologizing, welcoming, congratulating, condoling, greeting, and accepting.

2.3.5 Declaratives

According to Searle (1999), declarations bring about some alteration in the status or condition of the referred to object or objects solely in virtue of the fact that the declaration has been successfully performed (p.31). Yule (1996) stated that the speaker has to have institutional role in specific context when employing these act (p.53). Declaratives include declaring war, christening, marrying, and firing from employment.

2.4 IFIDs

Searle (1969) stated that illocutionary force is what illocutionary act the speaker is performing in the utterance of the sentence (p.30). In other words, it can be said that the illocutionary act produced by the speaker can be known from the illocutionary force. While Yule (1996: 49) defines that illocutionary force is a slot for a verb that explicitly names the illocutionary act being performed.

Cutting (2002) stated that the clearest example is the use of spesific verb in an utterance. This verb is usually called as speech act verbs or performative verbs. Some verbs such as "to order, to warn, to promise" can be used to make the illocutionary function explicit, e.g. "I order you to leave now" (p.16). It also can be understood that illocutionary force will help the listener to classifies the illocutionary act being performed by the speaker.

2.5 Context

Context can help the listener to reveal the intended meaning of a speaker's utterance. The meaning of grammatical utterance from the speaker cannot be understood easily without knowing the context of the situation. It is important for the hearer to comprehend the context of the situation where the utterance is produced, because it is possible for an utterance to have more than one meanings. Then, it would not complete if the hearer only knows the textual meaning of the utterance if they want to know the intended meaning of the speaker.

Wardhaugh (2006) states "Dell Hymes uses the acronym SPEAKING to introduce the context in the use of language which is often associated with communicative competences". They are setting and scene, participant, ends, act sequence, key, instrument, norm and genre.

2.5.1 Setting and Scene

According to Hymes (as cited in Wardhaugh, 2006) setting refers to the time and place of a speech act and, in general, to the physical circumstances. Setting is the physical circumstance in which a speech takes place. Scene is the phsychological setting which refers to the kind of speech event taking place according to cultural definition (p.55-56).

2.5.2 Participants

According to Hymes (as cited in Wardhaugh, 2006) participant includes various combination of speaker-listener, addresser-adressee, or sender-receiver. It deals with who is speaking and to whom he/she is speaking to. The social factors, such as age, gender, status, social distance, and role or profession of the participants have to be considered as well (p.55-56).

2.5.3 Ends

According to Hymes (as cited in Wardhaugh, 2006) ends of a speech event can be divided into outcome and goal. Outcome is a conventionally recognized and expected purpose of an exchange from a cultural point of view. Meanwhile, goal is the personal purpose that participants seek to accomplish on a particular occasion.(p.56-57).

2.5.4 Act Sequence

According to Hymes (as cited in Wardhaugh, 2006) the act refers to the actual form and the content of what is said, the utterance which are used and how they are used, and the relationship of what is said to the actual topic (p.56-57).

2.5.5 Key

According to Hymes (as cited in Wardhaugh, 2006) key refers to the tone, manner, or spirit in which a particular message is conveyed: lighthearted, serious, precise, pedantic, mocking, sarcastic, pompous, and so on. The key may also be marked non verbally by certain kind of behavior, gesture, posture, or even deportment (p.57).

2.5.6 Instrumentalities

According to Hymes (as cited in Wardhaugh, 2006) refers to the choice of channel used in the conversation, such as spoken or written, as well as the choice of actual form of speech such as register, dialect or code which is chosen by the speaker (p.59).

2.5.7 Norms

According to Hymes (as cited in Wardhaugh, 2006) refers to the spesific behaviors and properties associated with the conversation exchange, such as the way to open the conversation in a specific language which is related to its culture aspects. Norms of interaction implicate of social structure and social relationships in a community. Norms of interpretation are needed to improve communication especially when members of different communities are in communication. Norms implicate the belief system of a community (p.60).

2.5.8 Genre

According to Hymes (as cited in Wardhaugh, 2006) genre refers to form or the types of utterances as poems, proverbs, riddles, sermons, prayers, lecture, and editorials. Genres often coincide with speech event or they may occur in different events (p.61).

2.6 *The Croods* Movie

The Croods was written and directed by Kirk DeMicco and Chris Sanders with the voices of Ryan Reynolds, Emma Stone, Nicolas Cage, Catherine Keener, Cloris Leachman and Clark Duke, and was released in the United States on March 22, 2013.

The Croods movie was American 3D computer-animated adventure comedy film produced by DreamWorks Animation and distributed by 20th Century Fox. This movie won several categories at Annie awards that held in Los Angles on February 1, 2014.

The movie won as a animated effect in animated production, character animation in animated feature production and character design in an animated feature production.

The Croods movie is story about the family who lived in a pre-historic period. There are seven characters in this movie. They are Eep, Guy,Ugga, Thunk, Sandy, Gran and Grug. The croods family is the only family who still alive in the world. All the other family have been killed off by wild animals, diseases or other horrible things. But, Grug has kept his wife, kids and mother-in-law safe by keeping them hidden in a cave, never venturing into the unknown place.

While Grug kept his family safe, it was not a terribly satisfying existence for Grug's young daughter, Eep. She wanted to explore the world, followed the sun and lived life to the fullest. Eep's world was changed when she run across a young man by the name of Guy. He is different, full of clever ideas and the most important of all that he has created fire. Guy warned Eep that the world was about to end. Earthquakes, volcanoes and lava's were about to destroy their land. He urged the family to follow him to safety.

At first,Grug did not agree with Guy or his new ideas, but the family was quickly responded to go to the mountain because of a massive earthquake. They found themselves in an utterly weird environment filled with new wonders and dangers, but Guy saved them. Soon, Grug felt threatened by Guy that he leaded the family, strange ideas and winning the affections from his daughter. After all, in the end of the story when the earthquake happened, Grug forced to break his tradition to save Eep, Guy, Ugga, Sandy, Thunk and Gran.

Grug was the father and also the lead of the croods. He was incredibly overprotective and worrisome. His job were to taking care of the family and he did his job seriously. He taught his family that fear was good and change was bad. Grug kept his family in line and believed that things should really never change since they lost their neighbors from not being careful.

2.7 Previous Research

There are four previous research used in this research. The first was *"Speech Act of Promising among Jordanians"* journal by Tun Nur Afizah, Zainal Ariff and Ahmad Ibrahim Mugableh (2013) from Faculty of Major Language Studies Islamic Science University of Malaysia (USIM) Malaysia. Their journal presents a study on speech acts that aims to fill the above mentioned gap. The focus of the research was on the pragmatic analysis of the speech act of 'promising' in Jordanian Arabic and concentrates on the analysis of the most prominent strategies of promising gender i.e. male promise and female promise.

The second was *"Facebook Status Updates: A Speech Act Analysis"* a journal by Sanaa Ilyas and Dr. Qamar Khushi (2012) from Fatima Jinnah Women University, Rawalpindi, Pakistan. This journal concern exploring the communicative functions of status updates on Facebook. For this purpose the status updates were analyzed through Searle's Speech Act framework. The sample comprised 60 males and females in the age group of 18-24 years. A total of 171 status updates were collected for 5 consecutive days and then the data were categorized according to the devised coding.

The third was *"The Analysis of Speech Events and Hymes' SPEAKING Factors in the Comedy Television Series: "FRIENDS"* a journal by Elham Zand Vakili, Alireza Fard Kashani and Farhd Tabandeh (2012) from English Department, Iran University of Science & Technology, Tehran, Iran. This study investigated the occurrence of speech events in "FRIENDS" comedy series (Season #1, Episode #1) to probe such phenomena

in media discourse. At the same time, there were some speaking factors affecting each speech event which are in line with Hymes' SPEAKING model, (1974).

The fourth was *"Speech Acts Analysis of The Main Character in Shrek Movie Script" a journal* by Fifin Dwi Isnawati, Syamsul Anam, and Sabta Diana (2015) from Literature Faculty of Jember University. This research concerns with speech acts produced by the main character in Shrek movie script. The aims of this research are to describe the types of speech acts and to analyze the most dominant speech acts produced by the main character. Besides, the aim of this research is also to know and describe the purposes of Shrek as the main character to use speech acts. The objects of this research are texts in the form of movie script.

C. RESEARCH METHOD

3.1 Research Design

The researcher used qualitative research in this study because the data was taken from the form of utterances. As suggested by Miles and Huberman (1994), this kind of data is indeed supposed to be qualitative, rather than quantitative (p.1). Qualitative research does not give the numeral or statistics, but it depends on how is the knowledge of the researcher in analyzing the data.

The method used in this research was descriptive qualitative where the researcher described and analyzed the types of illocutionary act and the context of illocutionary act of Grug's utterances in *The Croods* movie.

3.2 Data and Source of Data

The researcher chose the script of *The Croods* movie as the main source of the data in this research. The data of this research were from the utterances containing the types of illocutionary act and the context of illocutionary act of Grug as the main character in this movie.

3.3 Research Instrument

Lincoln and Guba (as cited in Sheton, 2004) stated that the writer himself or herself is the key instrument of qualitative method. This research was qualitative, so the primary instrument was the researcher herself. The researcher focused on analyzing the types of illocutionary act and the context of illocutionary act of Grug's utterances in *The Croods* movie.

3.4 Data Collection

In this research, the process of collecting the data was taken these following steps:
1. Searching the movie and the script.
2. Watching the movie thoroughly.
3. Reading the entire dialogue on the script.
4. Highlighting the utterances consist of types of illocutionary act on the script.

3.5 Data Analysis

After collecting the data, the researcher analyzed the data using three concurrent flows activities consisting data reduction, data display and conclusion drawing, Miles and Huberman (1994).
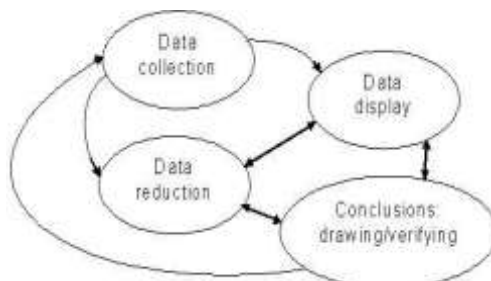

Figure 1. Component of Data Analysis: Interactive Model
Miles and Huberman (1994)

1. Data Reduction

Data reduction refered to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written up field notes or transcriptions. In this stage, the researcher categorized every Grug's utterance uses the theory of Searle (1999) such as assertives, directives, commissives, expressives and declaratives also the context of illocutionary act uses SPEAKING model by Hymes (as cited in Wardhaugh, 2006).

2. Data Display

Data display refered to an organized, compressed assembly of information that permited conclusion drawing. In this stage, the researcher displayed the data narratively from Grug's conversation with other characters that related to the types of illocutionary act and context of illocutionary act in *The Croods* movie.

3. Drawing Conclusion

Drawing conclusion was the process in drawing the conclusion after analyzing the data. In this stage, the researcher analyzed the data related to the types of illocutionary act and the context of illocutionary act narratively. Then, the researcher connected the conclusion related to the research objectives: to find out the types of illocutionary act and to know the context of illocutionary act of Grug's utterances in *The Croods* movie.

D. FINDING AND DISCUSSION

4.1 Assertives

The first type of illocutionary acts found in Grug's utterances in *The Croods* movie was assertives. Assertives are speech act in which the words state what the speaker believes to be case. Assertives include asserting, concluding, suggesting, reporting, describing, predicting.
The following is shown in the following figure:

(1) Guy:Remember how you were this morning? You changed, remember?Idea man. Modern man.

    Grug: ***I am a cave man.*** (Min 01.08.27 - 01.08.30)

The conversation above happened when they just arrived from the boat nearby the mountain after Grug decided to follow Guy's advice to go to the mountain for finding a new place which made them safer from disasters and wild animals. Grug stated about his identity when he chased Guy across a trembling landscape. He stated because Guy thought that he has changed become an idea man or modern man. But Grug stated " ***I am a cave man***". In this situation, Grug was saying the truth because it could be seen from his appearance that he still wore a brown fur outfit. Then, he has a scruffy of a beard and big teeth.

In the utterance "***I am a cave man"*** Grug uses illocutionary act of **assertives** in the form of **stating**. Here, he stated the truth because he was really a cave man.

The next example is shown in the following figure:

(2) Gran: Oh where are we?

  Grug: But, one thing's for ***sure,*** we can't go back to the way we came.

     (Min: 27.19 - 27.22)

The conversation above happened when they survived from the earthquake that destroyed their cave. Then suddenly, Bear Owl came and tried to get close, because Bear Owl was dangerous for them and there was no way back into the cave, they decided to jump into the forest. Grug concluded about they could not go back to the way they came when they stuck in the lower place after have jumped from the edge of the cave. He concluded because he saw a twisty mess of giant roots, stranger plans and land in a heap arround them.

In the utterance "One thing's for ***sure,*** we couldn't go back the way we came" Grug uses illocutionary act of **assertives** in the form of **concluding**. He used the word "sure" to convey his belief about they could not go back to the cave anymore.

Another example is shown in the following figure:

(3) Eep: Now?

  Grug: I ***can*** do this all day long. (Min: (39.20 - 39.23)

This conversation happened in the desert when Grug made a decision go to the mountain to follow Guy's opinion found a saver place for them. They walked through the large desert while Grug carried Guy in order to make Guy kept stay with them. This was because only Guy who knew the way to the mountain that they wanted to visit. He asserted because Eep kept asking him to take a turn to carry Guy who stuck in the log.

In the utterance "I ***can*** do this all day long" Grug uses the illocutionary act of **assertives** in the form of **asserting**. Grug used the word "can" to persuade Eep to belief about what he said. He belief that he could carry Guy who stuck in the log all day long.

4.2 Directives

The second type of illocutionary act that found in Grug's utterances in *The Croods* movie was directives. Directives are intended to produce some effect through action by the hearer. Directives include requesting, commanding, pleading, inviting, asking, ordering, permitting.

The following figure shows the example of conversation that directives.

(4) Thunk:Just tell me what to do. What do I do right now?

    Grug: ***Stay*** where you are. I'll find you. (Min:56.47 - 56.50)

The conversation above happened when they discussed about go to the mountain but suddenly there was an earthquake that made them threw and got into the maze separately. Grug gave his command "*Stay* where you are. I'll find you" when he climbed the maze for looking his family who stuck in other maze. He gave the command to his son because he wanted to find the family members by himself.

In the utterance "*Stay* where you are. I'll find you" Grug uses illocutionary act of **directives** in the form of **commanding.** Grug used the word "stay" to command Thunk to stay where they were until he found him. He wanted Thunk to not doing anything beside waiting him to get them back.

(5) Grug: *Is she still out there?*

Ugga: You know she hates the cave, Grug. (Min: 09.15 - 09.17)

The conversation above happened when Grug saw the sunset, and he told all family member to get into the cave because the dark was a danger to them. But he realized that Eep was not comeback. Grug gave the question "*Is she still out there?*" to Ugga when saw her cleaned the body of the croods family with stick before they went to sleep. He gave the question because he do not saw his daughter in the cave while the other family already in.

In the utterance "*Is she still out there?*" Grug used illocutionary act of **directives** in the form of **questioning**. Grug gave the question "Is she still out there?" to Ugga and he wanted Ugga to answer his question.

(6) Eep: I don't know.

Grug: *Stop* looking for things. (Min:11.08 - 11.13)

The conversation above happened when all the family member already got into the cave and prepared to sleep, but Eep was still outside. Grug forbade Eep to "*Stop* looking for things" when he saw Eep climbed the rock in the top of their cave. He forbade because he thought going out at night was bad.

In the utterance " *Stop* looking for things" Grug uses illocutionary act of **directives** in the form of **forbidding**. Here, Grug forbade Eep by using the word "stop". He forbade Eep to stop looking for things.

4.3 Commissives

The third type of illocutionary act that found in Grug's utterances in *The Croods* movie was commisives. Commissives are commit the speaker to some future action. Commissive include promising, threatening, pledging, vowing, refusing, accepting.

The following is the example of conversation:

(7) Eep: We should go there!

Grug: *No*. No one is going anywhere. (Min: 26.11 - 26.14)

The conversation above happened when they just wanted to get into the cave, but suddenly there was an earthquake. Grug succeeded to protect his family from the ruins of a stone, but he missed the caves where they lived in. Then, Eep realized something new in front of them. She saw a beautiful scenery that they never seen before. Grug refused Eep's opinion by saying **"no"** when they stared to a beautiful world for the first time they saw.

In the utterance "*No".* No one was going anywhere" Grug uses illocutionary act of **commisives** in the form of **refusing.** Grug refused Eep opinion by saying " no". He refused his daughter's opinion because he wanted his family to stay together and there was no a safer place beside the cave.

(8) Thunk: Dad?
  Grug: *'ll* take care of this. (Min:29.06-29.10)

The conversation above happened when they had to jump into the forest to escape Bear Owl who wanted to eat them. Grug promised "***I'll*** take care of this" when they saw a strange environment around them. He talked while they surrounded by punching monkey and weird plant that they never seen before.

In the utterance "***I'll*** take care of this" Grug uses illocutionary act of **commisives** in the form of **promising**. Grug used the word "will" in the utterance "***I'll*** take care of this" to commit himself to take care of his family from punching monkey and weird plant that they saw in the forest.

(9) Eep: I'm going with Guy.
  Grug: ***No***. Not my little girl. (Min: 01.03.26-01.03.31)

The conversation above happened in the evening when Guy brought all the family to climb the tree and saw the beautiful stars in the sky for the first time. Everyone was fascinated by the scenery in front of them and Guy promised to take them to the safer place. Eep wanted to join with Guy but Grug refused Eep's opinion by saying "***No***. Not my little girl" when he saw Eep walked closer to Guy. Grug refused it because he did not want his daughter being apart from the family.

In the utterance "***No***. Not my little girl" Grug uses illocutionary act of **commisives** in the form of **refusing**. Grug refused Eep's opinion by saying "no". He refused it because he did not want his daughter went to Guy and apart herself from the family.

4.4 Expressives

The last type of illocutionary act that found in Grug's utterances in *The Croods* movie was expressives. Expressives are the those kinds of speech acts that state what the speaker feels. Expressive include apologizing, welcoming, deploring, greeting, congratulating, praising, thanking, mocking.

The following is the example of conversation:

(10) Guy: Family. Yeah.
  Grug: ***Sorry***.. (Min: 01.09.22 - 01.09.25)

The conversation above happened when they just arrived near by the mountain and they saw there was an earthquake that made the elephant died. Grug saw there was a cave and told them to get in, but they did not want to follow Grug. The other family refused because they wanted to follow Guy to find a safer place to live and did not want to live in a cave anymore. Then Grug got angry when knowing his family's opinion and blamed Guy. He chased Guy but all of a sudden they hit the tar and trapped inside. Grug apologized by saying "***Sorry***" to Guy when they talked about Guy's family who already died because stuck in the wide pool tar. He talked when saw Guy took a deep breath and reminded about his family.

The utterance "Sorry" Grug uses illocutionary act of **expressives** in the form of **apologizing**. He apologized and showed his physcological attitude by saying "Sorry".

(11) Thunk: I get it, dad. I get it. I will never do anything new or different.
  Grug: ***Good man,*** Thunk. (Min: 12.56 - 12.58)

The conversation above happened when Eep climbed the rock to see the sunset stealthy before back to the cave. Grug got angry because Eep did not want to obey his rule to not try new things. Then after bringing Eep back into the cave, he began to tell his family a story about a person who always had a curiousity would die. Grug gave his praise because Thunk obeyed his rules which was never do anything new or different.

The utterance "***Good man,*** Thunk" Grug uses of illocutionary act of **expressives** in the form of **praising**. Grug showed his expression by praising Thunk using the word "Good man".

    (12)   Ugga:Grug, they're okay. Guy's with them.

           Grug: Well ***thank you*** for bringing me that interesting Guy update.

           (Min: 01.01.13-01.01.18)

The conversation above happened in night when they were resting under a big tree. Grug asked where the other members were to his wife. Meanwhile, the other family and Guy were above of the tree listening to Gran's who was telling a story. Grug showed his thanking because Ugga told him about the situation of the other family.

The utterance "Well ***thank you*** for bringing me that interesting Guy update" Grus uses illocutionary act of **expressives** in the form of **thanking**. He thanked to Ugga because gave him an information about Guy. He expressed his emotion by saying "thank you".

4.5 Declaratives

The illocutionary act of declaratives not found in this research. Searle (as cited in Leech,1983) stated that declaratives are illocutionary act which the speaker is able to change the state of affair in the world via the utterance. The performers of these illocutionary act must have the institutional rule in specific context to performs this act appropriately. Also declaratives had specific rules in very specific place and setting of situation, for example a judge in the court when sentencing a defendant guilty and the director of a company when firing his employee. Furthermore, the declaratives uses spesific illocutionary force indicating device that is "I declare that" …, "I pronounce that"… ect.

In *The Croods* movie, Grug described as ordinary father so he never uttered a word containing the declaratives also there was no specific condition which changed when he talked with other characters.

E. CONCLUSION AND SUGGESTION

5.1 Conclusion

Based on the finding, there were four types of illocutionary act in Grug's utterances. The researcher found total of 38 samples of Grug's utterances indicated as the types of illocutionary act in *The Croods* movie. They were 13 assertive utterances, 13 directive utterances, 6 expressive utterances and 6 commissive utterances. Assertive and directive were the most frequent utterances performed by Grug.

Assertives are speech act in which the words state what the speaker believes to be case. Assertives utterance frequently appears during the interaction between Grug and his family members. Their topic of talk concerns about how Grug conveys his belief about new thing that they would face when they go out from the cave for the first time to find the better place to life.

Directives is the speaker who wants to get the listener to do something. In *The Croods* movie, Grug described as a leader and the most powerful person. He used this power to influence the other family to do not try something new, because he thought that a new thing was bad and dangerous for them.

Declaratives was not found in Grug's utterances. Declaratives was that kind of speech act that change the world via their utterance. In this movie, Grug never uttered a

word containing the declaratives because as the lead of the family, he only focused to protect the family member all the time during their long journey.

5.2 Suggestion

From the research about the illocutionary act of Grug's utterances in The Croods movie, the researcher has some suggestions:

1. To the other researchers who want to analyze speech act especially illocutionary act to give more attention in analyzing other objects, such as video, comic, radio or movie. They can analyze with the other research questions, such as functions of illocutionary acts. Also, they can analyze the form of speech act which is direct and indirect, literal and non literal, so they do not only find explicit meaning but also implicit meaning.

2. The researcher hopes this research would be useful for the readers and the other researchers to get better understanding about speech act, especially illocutionary act. Finally, the researcher hopes that this study will benefit for Departement of English Literature Faculty of Cultural Studies Mulawarman University, Samarinda students who want to do the similar topic.

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THE WAY CHINESE-DESCENDENT MOTHERS TEACH CHINESE CULTURE AND THE PRESERVED TRADITIONS IN INDONESIAN-CHINESE MULTICULTURAL FAMILY: A REFLECTION THROUGH *THE JOY LUCK CLUB* BY AMY TAN

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Abstract

Since *The Joy Luck Club* mainly focuses on Chinese culture, it is acknowledged by people around the world that Chinese culture is rich with the values and history which influences every slide of world history. Although Chinese people are recently residing far away from mainland China, the cultural values they have learned before it will be remained within themselves. To uphold the cultural values and traditions within a Chinese-descendent family, the role of mother is needed. However, since most of the Chinese-descendent families live in multicultural neighborhood with the assimilated cultures—like Indonesia—it is unknown whether the Chinese cultural values and traditions are being preserved or not. This study is focused on the way Chinese-descendent mothers teach the Chinese culture and the preserved traditions of Chinese culture within the family. The mothers from *The Joy Luck Club* represent the role of Chinese-descendent mother in teaching the children the cultural values. These figures are reflected through the mothers in the two cities of Indonesia, Tarakan and Samarinda, as the representation. There are similarities and differences from the mothers from the novel and the two cities in Indonesia in nurturing the children with their cultural values. It comes from the way each mother teaches their cultural values, especially in teaching integrity and filial piety to the children with the mothers' own method. Several Chinese cultures and traditions are mentioned and still preserved by the family, both in the novel and inside the Indonesian-Chinese mothers' families. The Lunar New Year and Moon Festival are the examples of the preserved traditions within the family. The results of these studies will show how valuable the cultural values and traditions are and this study will give a further comprehension in preserving the cultural values within a family.

Key words: Chinese culture, Indonesian-Chinese, multicultural, *The Joy Luck Club*, Amy Tan

Abstrak

The Joy Luck Club *berfokus pada kebudayaan Cina yang terkenal dengan kekayaan nilai luhur serta sejarahnya yang mempengaruhi sejarah dunia. Meskipun masyarakat Cina saat ini banyak yang bertempat tinggal di luar Republik Rakyat Cina (RRC), nilai budaya mereka dapatkan tetap terjaga. Untuk menjaga nilai kebudayaan dan tradisi di dalam keluarga berketurunan Cina, peran seorang ibu sangat dibutuhkan. Akan tetapi,*

karena sebagian besar keluarga berketurunan Cina tinggal di lingkungan multikultur dengan budaya yang telah terasimilasi—seperti Indonesia—kita tak mengetahui apakah nilai budaya dan tradisi yang telah dijaga tersebut masih bisa dilestarikan atau tidak. Penelitian ini berpusat pada cara para ibu berketurunan Cina mengajarkan nilai budaya Cina serta mencari tahu apa saja nilai kebudayaan Cina serta tradisi yang masih terjaga di dalam keluarga mereka. Para ibu dari novel The Joy Luck Club *merepresentasikan peran mereka dalam mengajarkan nilai kebudayaan serta tradisi tersebut. Mereka akan dibandingkan dengan para ibu yang berasal dari dua kota di Indonesia, yaitu kota Tarakan dan Samarinda, sebagai contoh penelitian. Ada beberapa persamaan dan perbedaan yang didapatkan melalui para ibu dari novel dan dari kedua kota di Indonesia dalam mendidik anak-anaknya dengan nilai budaya tersebut. Hal itu tercermin dari cara setiap ibu mengajarkan nilai integritas dan berbakti kepada yang tua dengan cara mereka masing-masing. Ada beberapa nilai budaya dan tradisi Cina yang disebutkan dan masih dilestarikan oleh keluarga besar mereka, baik dari novel maupun dari dalam keluarga para ibu Indonesia-Cina. Perayaan Tahun Baru Imlek dan Sembahyang Bulan adalah beberapa dari sekian banyak tradisi yang masih terjaga di dalam keluarga Indonesia-Cina. Hasil penelitian ini akan menunjukkan betapa berharganya suatu nilai kebudayaan serta tradisi yang dijalankan serta memberikan pemahaman dalam menjaga budaya dan tradisi di dalam sebuah keluarga.*

Kata kunci: *kebudayaan Cina, Indonesia-Cina, multikultur,* The Joy Luck Club*, Amy Tan*

A.   INTRODUCTION

Published for the first time in 1989, *The Joy Luck Club* introduces the goodness of Chinese culture from four Chinese immigrant mothers to their daughters as the core of the novel. As the novel takes time in 1949, when the migration from mainland China to United States began, Amy Tan describes the struggle of four mothers from their families in teaching their cultural values to their American-born daughters who know nothing about the cultural heritage they had within themselves. The center of *The Joy Luck Club* lies on the relationship between parents and the children in the novel. All of the major characters of the novel are applying Chinese cultures in their family. In a Chinese family, all of the family members uphold their cultural values and they teach the cultural values to their future inheritors. Usually, the elders always teach the youngsters how to respect each other. This role is usually held by the mother as the primary caretaker of the children, while father provides economic support, moral instruction, and suitable inheritance for their children (Wolf in Chao and Tseng 63).

However, in a Chinese multicultural family, it is quite difficult to Chinese-descendent mothers to teach their children the cultural values of Chinese since the child carries two identities within him/her. Moreover, it is unclear whether the Chinese culture from the mother's side will remain to be established in the family, in this case, Chinese multicultural family, as their custom, or it might be vanished at all, since the family is consisted not only with Chinese-descendent mother. And this is what exactly happens in *The Joy Luck Club* by Amy Tan, as the story is loosely based from Tan's personal experience as having a dilemma in accepting her identity as a Chinese who is born and raised in American culture.

The same dilemma is sometimes happened in countries outside United States, for example: Indonesia. In Indonesia, a descendent of Chinese is known as *"peranakan"*. The Malay term *peranakan*, derived from the stem *anak* 'child,' has come to mean 'native born, but of foreign descent,' and also 'mixed-blooded, a person descended from a native and a foreigner' (Lim and Mead 8). Even though they live and grow in Indonesia with certain ethnical group, some Chinese-descendent of Indonesia still do the cultural heritage of China in their living. For example, they still celebrate the Chinese New Year together with their family. However, at a certain point, some of the Chinese-descendent people are doubt in their two identities, although they are noted as the citizens of Indonesia. Sometimes too, Chinese-descendent parents, especially mothers, are having their difficulties in teaching their cultural heritage to their multicultural children. Moreover, some of the Chinese multicultural families in Indonesia seem to forget the Chinese cultural values. These situations become the reason why the researcher is interested to conduct this research.

This research used the theory of multiculturalism by Caleb Rosado and the classification of Chinese culture from Ying Fan to answer the problems of the research which is mentioned on the following subchapter below. Content analysis in descriptive qualitative method is used as the design of this research. The research is supported by the result of interview of four mothers in two cities of Indonesia, Samarinda and Tarakan. The researcher chooses the figure of mothers from these two cities because of the significant contributions through the figures of mothers in the novel. Samarinda and Tarakan are chosen from all of cities in Indonesia as the place where the supporting research subjects live since the two cities have a long history about Chinese people who settled in Indonesia as a part of the Chinese migrations in late eighteenth century. Although the mothers were now live within other tribes of Indonesia, they still maintain their Chinese cultural values in their family. The other reason why the researcher chooses four mothers from two cities of Indonesia as the research subject lied on the similarity of the mothers with the four mothers from *The Joy Luck Club*. Therefore, the researcher determines to choose them and interview them as the research subject.

From the previous part above, the questions which are raised to be discussed in this research are described as follows: (a) How do the Chinese Mothers teach the cultural values to their children through the mothers in *The Joy Luck Club*? (b) What are the traditions of the Chinese culture from *The Joy Luck Club* which still be taught and preserved in an Indonesian-Chinese multicultural family?

Based on the questions above, the objectives of the research are: (a) The main purpose of this research is to analyze the way Chinese-descendent mothers teach the Chinese cultural values to their children through the Chinese mothers in *The Joy Luck Club* by Amy Tan. (b) Another purpose of this research is to find more about the traditions of Chinese culture which are still taught and preserved in an Indonesian-Chinese multicultural family.

B. REVIEW OF RELATED LITERATURE

1. Cultural Studies

According to Simon During from his introduction page of a journal entitled *The Cultural Studies Reader: The Second Edition*, cultural studies firstly introduced as a field of study in Great Britain in 1950s as the replacement of Leavisism, which was the

first term for cultural studies. Leavisism, found by F.R. Leavis, insisted that culture was not a simply leisure activities.

Cultural studies majorly discuss what people are concerning for the cultural products, whether it is an artistic work, songs, even the culture of a particular group can be a good study problem in cultural studies. From cultural studies, the term of ethnography is introduced, which provides the method by which the discipline could escape such restrictions, and it remains crucial to an understanding of the current and future directions of discipline (18).

Cultural studies allows us to examine and critically scrutinize the whole range of culture without prior prejudices toward one or another sort of cultural text, institution, or practice (Kellner 3). Because of its focus on representations of race, gender, class, and its critiques toward various form of oppressions, cultural studies demonstrates how a particular race, genre and bias is born within an oppression toward certain subculture. Cultural studies is not only focusing on the culture itself, but also combine it with the existing theories which have been known by people around the world. Cultural studies is not like other discipline of study, which are mostly static. This discipline is dynamic; it develops rapidly and growing together with the growth of the society.

2. Multiculturalism

Caleb Rosado, with his article entitled *Toward a Definition of Multiculturalism* in 1996, insists that the concept of multiculturalism embodies a new orientation toward the future. He divides the definition of multiculturalism into four main actions which related with the overall definition of multiculturalism as well. He defines "multiculturalism" as follows:

> "Multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society" (Rosado 3).

Multiculturalism is a "system," a set of interconnected parts—in this case, beliefs and behaviors—which make up the whole of how humans behave toward their world nowadays. It includes what people believe about others, their basic paradigms, and how these impacts are impacted by, behavior. Thus the system results seven important actions (3).

Multiculturalism also entails acknowledging the validity of the cultural expressions and contributions of the various groups. This is not to imply that all cultural contributions are of equal value and social worth, or that all should be tolerated. Some cultural practices are better than others for the overall betterment of society (3).

Multiculturalism thus means valuing what people have to offer, and not rejecting or belittling it simply because it differs from what the majority, or those in power, regard as important and of value. Multiculturalism will also encourage and enable the contribution of the various groups to society or an organization. Women and persons of color, for example, often experience discouragement because what they bring to the "table" for discussion is often regarded as of little value or worth (4). The word enable here is important, because what lies behind it is the concept of empowerment—the process of enabling people to be self-critical of their own biases so as to strengthen themselves and others to achieve and deploy their maximum potential (4).

The essence of multiculturalism, the undergirding concept of multicultural education, is the ability to celebrate with the other in a manner that transcends all barriers and brings about a unity in diversity. Multiculturalism enables us to look upon the other, especially the other that society has taught us to regard with distrust and suspicion, and to be taken advantage of, not as a "potential predator, but as a profitable partner" (4-5). Multiculturalism is thus an inclusive process where no one is left out. Diversity, in its essence, then is a "safeguard against idolatry"—the making of one group as the norm for all groups (5).

From these explanations, it can be concluded that multiculturalism is a system which is created to respect and received what people from outside has brought in to a certain society and accept the outsiders as a part of the majority. From respecting a group of minority, people will learn to live side by side together, not only living with people who are born in the same genetic root. Also, people will learn how not to exclude someone who is different from them.

3. Chinese Culture

According to Fan, Chinese culture is a set of core values that influence social interaction between Chinese people and remains relatively stable for a certain long period. Fan also states that Chinese culture has only one set of cultural values consists of 71 cultural core values which are divided into eight categories, even though there are huge differences between political, social and economic dimension among the Chinese who live in mainland China, Hong Kong or another country. Thus, the set of core values are remain consistent through the same language, which makes Chinese culture differs from Western cultures and other Eastern cultures as well (5).

Chinese culture is categorized as national culture, and recently it is divided into three major elements. They are traditional culture, communist ideology, and western values (5). The traditional culture of Chinese is heavily focused on religious view, mainly in Confucianism which influences the cultural values at the most. As Barry, Chen and Watson explained in Li, "If we were to describe in one word the Chinese way of life for the last two thousands years, the word would be 'Confucian'" (66).

After an extensive review of literature on Chinese culture and management, there are 71 points of Chinese cultural values which are collected by the Chinese Culture Collection in 1987. 40 of the cultural values are the original while the others are the values which added after revision several times, as the authors believe the 31 values are equally important as the original ones but they were missed (7). The 71 core values are then grouped into eight categories: national traits, interpersonal relations, family (social) orientation, work attitude, business philosophy, personal traits, time orientation and relationship with nature. Such a classification which is recognized as the same value could be assigned to a different group or to more than one group. For example, trustworthiness is in the group of interpersonal relations but can also be placed into business philosophy or personal trait.

It is important to recognize that cultural differences do exist between the People's Republic of China (PRC), Hong Kong, Taiwan and Overseas Chinese. They may identify themselves with the same values, but differ significantly in the way they interpret and apply them. Reasons for these differences can be traced in the political and economic systems and historically, they are further compound by the western influences which vary greatly in each region (11).

Unlike the other cultural values from countries around the world, Chinese cultural values is known for its consistency since the cultural values are kept in the same language. Although sometimes the changes or addition of the cultural values occurs, the new cultural values could be defined as the same as the old ones because of the consistency. These factors make the Chinese culture is known and respected by people around the world.

C.   RESEARCH METHOD

The research is a content analysis through descriptive qualitative method toward Chinese mother's role and the role of Chinese cultural values in a multicultural family. Content analysis as a research method is a systematic and objective means of describing and quantifying phenomena (qtd in Elo and Kyngas 108). It is also known as a method of analyzing documents. While according to Franekel and Wallen and Hyun in *How to Design and Evaluate Research in Education*, content analysis as a methodology is often used in conjunction with other methods, in particular historical and ethnographic research. It can be used in any context in which the researcher desires a means of systematizing and (often) quantifying data. It is extremely valuable in analyzing observation and interview data (479).

The source for this research came from a novel written by Amy Tan entitled *The Joy Luck Club*, which was published in 1989 and the result of interview of the research subjects, which are four Chinese-descendent mothers in Indonesia who reside in two cities, Samarinda and Tarakan. This research is supported by the researcher as the main instrument. As an alternative in qualitative design, the researcher used more than one instrument. The type of this research used audio recorder and field notes as the tool to collect the data.

In collecting the data, the researcher used several steps. First, the researcher read the novel carefully taking the notes from the words, phrases, or dialogues which show the relation on the mother's role in teaching her Chinese culture to her children and the Chinese cultural values in the novel. The next step is the researcher classified the data to support the analysis toward the way of Chinese mother teaching her cultures to her children and the preserved traditions of Chinese culture inside the family in *The Joy Luck Club*. The interview to the four mothers in Samarinda and Tarakan as the research object was the next step in collecting the data. And the last step is making a cross-check toward the data, whether it shown the role of Chinese mother in teaching the culture to her children and the influences of the Chinese culture in the family as well.

The interpretation of the data is separated into four steps: 1) the researcher described how a Chinese mother taught her Chinese cultural heritage to her children in the family and finds out the preserved traditions of Chinese culture within the multicultural family. 2) The researcher does the same analysis from the Chinese mothers in the novel to the four Chinese mothers in Samarinda and Tarakan through the interview protocol. 3) The researcher drew the similarities and differences between the way the mothers from the novel and two cities in Indonesia teach their children the Chinese cultures and determined the preserved traditions from the two main data as the act of reflection. 4) The researcher drew the conclusion and checking whether the conclusion is the right one to answer the problems before: how a Chinese-descendent mother taught her culture to her children and kinds of the preserved traditions from Chinese culture which are still being taught in a Chinese-multicultural family.

The researcher considers the trustworthiness in this study in order to ensure the reliability and credibility of this research. Thus, the researcher ensured the trustworthiness by re-asking the same questions from the interview protocol to the research subjects after the interview, re-checking the findings from the data she had collected and re-confirm it again through triangulation to ensure its trustworthiness.

The researcher used the Data Triangulation method in order to ensure the validity and accuracy of this research. Data triangulation could be done by comparing observational data with interview data, comparing what people say in public with what they say in private, checking for the consistency of what people say about the same thing over time and comparing the perspective of people from different points of view (Patton 467). By using this method, every data which has been taken from trustable sources is going to be compiled into one to make this research strong enough to be conducted.

D.   ANALYSIS

4.1 Four Mothers In *The Joy Luck Club*

4.1.1   Suyuan Woo

Suyuan Woo, as the core of the whole story, is a figure of mother who is willing to sacrifice everything for her daughters, the lost twins and Jing-Mei. She sometimes is a stoic mother, as she 'forced' Jing-Mei to play piano at her young age, believing that her daughter was a piano prodigy. The reason why Suyuan forced her daughter to be a prodigy is her belief that you can be anything in America. Moreover, Lindo Jong, Suyuan's best friend, always brags her daughter in front of Suyuan and everyone due to her daughter's success as a chess prodigy. Sometimes too she criticizes her daughter a lot, since Jing-mei is a woman with uncertainty in choosing her way of future and she has failed on anything she has done beforehand. However, behind her stoic and critics, she deeply cares about her daughter and supports her daughter in her own way, thus made her three friends, Ying-Ying, An-mei and Lindo described her as a kind, smart, dutiful and a hopeful mother with a great cooking skill (Tan 40).

For Jing-mei, Suyuan is a mother who always sees the good things from others even she sees the good things inside herself who is self-described as a good-for-nothing daughter. It is true that they once had a quarrel when Jing-mei decided to quit playing piano, thus making Jing-mei became a disobedient daughter on Suyuan's view. However, years later, on her thirtieth birthday, her mother gives her a piano as a sign of forgiveness.

Although Suyuan passed away at the very beginning of the novel, her long-cherished wish for her missing twins was passed to Jing-mei and finally the three girls are reunited through their mother's wish. It marks the acknowledgement of Jing-mei's Chinese heritage after her denial for a long time.

4.1.2   An-Mei Hsu

On the other side, An-Mei Hsu has a troubled past with her younger self. When she was young, her mother abandoned her and left her with Popo, her only grandmother who she obeyed so much. When her grandmother's health was suddenly deteriorated, her mother came back and tried to bring An-Mei with her, which more to her sicken grandmother's dismay. She was finally taken to her new home after her grandmother

passed away. She once hated her mother, however, after she saw her mother's honor to the dying Popo by making herb soup for her, An-Mei started to love her own mother. She once hated her mother, however, after she saw her mother's honor to the dying Popo by making herb soup for her, An-Mei started to love her own mother.

Her childhood is not a happy one. At her young age, she learned the cause of her mother's misery. She also knew everything about other four wives of her stepfather, a rich merchant named Wu Tsing. Although her life after staying in Wu Tsing's mansion was not a happy one, she could endure her pain because of her mother's story for swallowing her own tears (217).

She is a devout mother who believes in God, although her belief once was almost gone after the death of her youngest son, Bing who fell out to the wide sea. It is proven by Rose who finds the name of her youngest brother on a page in the Bible. As a mother of Rose, An-Mei who is confused with her almost-failed marriage, understands better why her daughter does not have any courage to speak up for her almost-failed marriage. She once told Rose that a girl should be standing on her feet against all of the unfortunate events and problems (Tan, 191).

Thus, it gives her daughter a slight of courage and finally Rose can speak up about the future of Rose and her husband's matrimony which is almost near to fall. An-Mei realized that she, in fact, has the same problem about men. However, since her mother already told her to stay strong, she can solve her problems and she passes it to her daughter.

4.1.3 Lindo Jong

Lindo Jong is the mother of Waverly Jong, the only daughter of the Jongs family who was once a chess prodigy. She was born as a daughter of a good family in Taiyuan. On her young age, she was betrothed with a young man named Tyan-yu. She was forced to enter the marriage in a young age after a flood swept away her family's house. Her first marriage was not a happy marriage as her mother-in-law, Huang Taitai, treated her more like a servant girl, not like a proper daughter-in-law. Her relationship with Tyan-yu as her husband was stranded at the beginning since the matrimony itself is a forced one. However, she managed herself to escape from her doomed early marriage by telling her mother-in-law about her husband who was cheated her (Tan, 65-66).

After her second marriage, she has three children: two sons and a daughter. Her youngest child and the only daughter in the Jongs, Waverly, had a talent in chess. She spotted it at first and supported her daughter's talent. Although her support to Waverly seemed to annoy her own daughter and lead to her daughter's misunderstanding toward Lindo, her support shows how she loves her daughter with the mixed personality of her parents and her talent in chess. She is described by Waverly as a mother who holds the invisible power to find her weakness, good in making strategy, smart, very strong and tricky. She describes her own daughter as she inherits a half from her husband and a half from herself as Waverly's mother. She also always boasts young Waverly's achievements and compared her daughter with Suyuan's Jing-mei, since they were good friend and archenemy. However, she regrets that both she and Waverly started to loss their Chinese heritage. Thus, she could keep her Chinese heritage thanks to her ability to be adapted with her surroundings.

4.1.4 Ying-Ying St. Clair

Ying-Ying St. Clair was a wild and stubborn as a child. She was once drowned into a lake because of her curiosity over a bird when The Moon Festival was held in her village. She came from a rich family and her family loved her very much, thus making her became a wild young child when she was young unlike the other young girls. Before she had Lena, she had married to a man of her relatives. However, her relationship with her former husband was stranded after she knew that her husband left her for other woman although she was pregnant with his child. Feeling disappointed and betrayed, she decided to abort the unborn baby and left China years later then married Lena's father, Clifford St. Clair, although later in her second marriage her husband always mistranslated what she said to him. Lena describes her as a mother who has the mysterious ability to see things before they happen. She also advises Lena to listen more to her mother rather than visiting a psychiatrist in order to relieve herself from her failed marriage (188).

From these four figures of mother, there are several similarities as well as differences of each mother from The Joy Luck Club. The similarities come from their brilliance to find their daughters' weaknesses. The way they encourage their daughters to accept the way they are with the Chinese cultural heritage and face the circumstances they are involved into becomes the second thing that the researcher could found from the novel.

The other similarity comes from the way they teach the Chinese cultural heritage, for this case, filial piety. As the four mothers from *The Joy Luck Club* tried to assimilate their Chinese cultural heritage to their American-minded children, mostly their children misinterpreted what their mothers had told and the values they had taught through the storytelling and the superstition they had believed long ago which are mostly of the stories and superstitions were told from their own late maternal figures: mothers and/or grandmothers. Even so, the children of *The Joy Luck Club*, who had their own problems, started to accept their cultural heritage from their mother and tried their best to living up as the *'product of two cultures'*. Each of the mothers differs one from another in teaching their children the cultural values they brought into the family. Most of the mothers, like Ying-Ying St. Clair and An-Mei Hsu, teach the children to obey the parents through the stories of their past, while they wish that their children should not facing the same tragedy. Each of them also expresses the love and compassions to the children on their different ways. Some of them brag the achievements of the daughters, like Lindo Jong and Suyuan Woo, while some of them decide to support them through prediction like Ying-Ying St. Clair or giving advises like An-Mei Hsu.

4.2 The Chinese-Descendent Mothers in Tarakan and Samarinda, Indonesia and Reflections through the Mothers in *The Joy Luck Club*

4.2.1　　Mrs. Mega

Based on the results of interview with Mrs. Mega, she told that she taught her cultural heritage by teaching her children for never told a lie and let her children followed her while she did the rituals. However, her family did not following the other rituals as they came from group of *Guangfou*-spoken dialect. It should be noticed that in Indonesia, the Chinese-descendants are classified according to the spoken Chinese dialects. Mrs. Mega's *Guangfou* dialect is classified into Cantonese. As a Chinese-descendant family, she still follows the rituals that had been done for decades. She let

her children chose their own way, whether they could preserve the rituals and traditions or not when they reach the appropriate year of marriage.

On the other side, she also taught her children to behave well and never spoiled them so much even though she loved them as Mrs. Mega's mother taught her not to punish the children harshly even though they made mistakes. The way she nurtured their children is proven by Mr. Willy's words. He is the son of Mrs. Mega and he proved his mother's cultural legacy by still following several rituals and traditions of Chinese people and kept the honesty that had been taught for long time within him.

4.2.2   Mrs. Luo Mei Li

As in Mrs. Mei Li's family, who also came from the same group of dialect, she told almost the same way as what Mrs. Mega had told before. However, her family was a bit strict to her own rules in order to nurture her children. She brought her children and let them involved in every ritual they did for years until present. She also taught her children to keep the integrity and the hardworking within their attitude for their sake in the future. She, unlike Mrs. Mega, told her children several stories to teach them moral values and respect their own cultural heritage, as it was said by Mrs. Cynthia as one of her children in the family. She also added that her mother's cultural heritage that she had taught to her and her siblings gave significance influence for teaching the next generation of the family. It was proven through her daughter's words as Mrs. Cynthia involved her child to do the rituals: the same thing as her mother did.

4.2.3   Mrs. Lim

For Mrs. Lim who lived in Samarinda city, the Chinese traditions and rituals that had been done for long ago was a form of obligation toward the ancestors. However, she still brought her children to follow the rituals, even though they did not know what the exact means behind all of the rituals they had done. As a mother of 10 children, she nurtured her children by teaching her children the meaning of solidarity and never treated them differently. Mrs. Linda as the sixth child from ten siblings said that her siblings lived peacefully without any conflict as her mother taught them to take care of each other. She also still followed several traditions and rituals, and she kept teaching her children to follow their cultural heritage and do the traditions that they could do.

4.2.4   Mrs. Evelyn

As the owner of a jewelry shop in Pasar Pagi, Samarinda, Mrs. Evelyn and her family uphold the values through children's involvement in every ritual. This involvement means that Mrs. Evelyn wants her children not to forget the ancestors who nurtured the family until now. Also, she always reminds her children to work hard for the future. However, although she kept teaching them and asked them to do the rituals together, she would let her children chose their own way in the future, whether they want to keep their cultural heritage or not. She teaches her children to be honest and hardworking for the sake of the future, just like Mrs. Luo from Tarakan did to her children. The way she nurtures her children in the Chinese culture and traditions brings the significant influence to the next generations of the family. However, on the other side, she lets her children chooses their future belief, whether they still want to follow the rituals or not in the future.

From these answers, it could be concluded that these four mothers from two different cities are similar in teaching the Chinese cultural value and tradition in their respective families. Although some of them come from a different background and leave several traditions or cultural values behind, they upheld the filial piety and integrity in the family. It is proven by the major answers from the children of the mothers in Samarinda and Tarakan.

The four mothers have several similarities with the mothers in *The Joy Luck Club* novel. They had a strong influence in teaching their children about their Chinese cultural values. They reflected the four mothers' compassionate and devotion for their family. However, there is a slight difference in their way of passing their Chinese cultural heritage to the future generations both from the novel and the two cities of Indonesia. Although the mothers in *The Joy Luck Club* tried their best to remind their children about the Chinese blood they had brought within themselves by telling them some stories, teaching them the cultural values they had and holding several rituals, the results came slightly far than what they had hoped to the children as the children themselves were already assimilated with the American culture and lifestyle. However, by the time the children learned their cultural heritage as they grown up and having their own problems, they started to accept what their mothers had taught them.

Contrasted with the novel, the mothers from two cities in Indonesia succeeded in passing their cultural heritage to the future generations. They still followed several rituals and traditions despite that they lived in a time where everything is vast-developed. However, the children from these mother figures gave the independence for the next generation to choose their own way, whether they still wanted to keep the cultural legacy or not in the future.

4.3 The Preserved Traditions of Chinese Culture from *The Joy Luck Club* in Indonesian-Chinese Multicultural Family

The Joy Luck Club is a novel which does not only tell about mother-daughter relationship and mother's influence in the family, but also brings the Chinese culture and traditions together within the story. There are some of the Chinese culture and traditions written in the novel, such as the Lunar New Year Festival, Moon Festival, belief in *Feng Shui*, the obedience and respect to the ancestors and more.

The Lunar New Year Festival, for example, is the annual festival which remarks the beginning of the new Chinese lunar year and the beginning of spring. It begins at the first day of the first Lunar month and ends within the fifteenth day of the first month. Every Chinese descendant, whether they live in Mainland China or abroad, welcomes this festival with joy and excitement. The decorations with full of bright red color are brought up to the entire houses and public places.

To welcome the New Year, usually most of the Chinese families cleaned their house a day before the festival. It was purposed to ward off bad things and misfortunates which had been accumulated within a year and welcomed good things at the beginning of the year. After cleaning up, usually the offering to the Kitchen God was made and a family banquet was held. On the banquet, the family shut off the doors and do not allowed the guests to come in the time the banquet was held.Then, at the New Year's Day, the visit to the elders and relatives were held. They usually keep an open house so the other families, friends and neighbors can pay a visit. The firecrackers were set off and the lion dancers performed their lion dance on the beginning of the lunar year in order to ward off bad luck and brought the good fortune in (Stepanchuk

and Wong, 1-41). In the novel, the festival was celebrated by having a crab feast in the Woo's house. Before the feast began, Jing-mei and her late mother, Suyuan, went to the downtown market to buy some crabs. However, one of the crabs that Jing-mei had chosen lost a leg and her mother uttered that it could give a bad luck at the beginning of the year.

Another form of Chinese culture and traditions that appeared in the novel is Moon Festival. The Moon Festival is held in autumn and it is usually remarked by eating moon cakes and does an offering to the Moon Goddess. It is held to thank the God for the harvest in the autumn and to commemorate the legendary *Chang'e*, the Moon Goddess. In the novel, the Moon Festival was told by Ying-ying St. Clair as she met the Moon Lady for the first time. At that time, all of her family members celebrated the festival by having a ride on a rickshaw which was floated on the lake. They had a banquet on the rickshaw and ate some of the moon cakes.

These cultural heritage and traditions are still celebrated by most of the Chinese in the People's Republic of China (PRC) and overseas, including Indonesian-Chinese people as well. Most of the Indonesian-Chinese families celebrated the festivals that had been mentioned before. However, unlike the novel, they also make offerings and venerations to the ancestors during a whole Lunar year.

According to the results of the interview from all Indonesian-Chinese multicultural families, besides the Lunar New Year and Moon Festivals, they also did the *Qingming* Festival to honor the deceased family members and cleaned up the tombs, Dragon Boat Festival where they eat *zongzi* (sticky rice wrapped in bamboo leaves) or known as *bachang* in Indonesia, and celebrated the birthday of *Guanyin*, the Goddess of mercy.

In celebrating the birth of a new family, the Chinese-descendant families make a ceremony called *man yue*, or usually called as red egg ceremony. It is a ceremony to give a baby his/her real name from the family. Usually, the ceremony is indicated by making red eggs: hard-boiled eggs colored in red. The baby's hair is shaved and he/she is brought to sleep in a crib. And when the baby reaches a year old, a lot of stuffs are offered in front of him/her and the parents let their young infant chooses things which will indicate what he/she becomes in the future.

However, as the time goes, some of the families do not do several ancient rituals and traditions in their household. It is caused by the assimilation of the Chinese culture and traditions with the traditions from the other tribes. In this case, some of the Chinese culture and traditions from the Chinese-descendants families in Indonesia had been assimilated with the local cultures.

The other cause is the influence of globalization and the development of the country itself. As the world changes with the invention of technology, worldwide change of lifestyle and the adaptability of the Chinese-descendants families to the recent condition of their surroundings make the traditional Chinese cultural heritage and traditions had been left slowly by the modern Indonesian-Chinese descendants. It is proven by Mrs. Linda's words about the degradations of Chinese cultural heritage and traditions that had been occurred in Samarinda. In contrast with the families in Tarakan, although the city is developed and the globalization starts to approach them, they could keep their traditional cultural heritage within their family, as they continue to live in the modern society.

Thus, it can be concluded that there are several Chinese cultural values and traditions that still to be celebrated and some of them are left behind due to the

modernization of the place the people stayed in and the cultural values which are assimilated with local cultures from the natives.

E. CONCLUSIONS

After analyzing and reflecting the similarities between the mothers from *The Joy Luck Club* and the mothers that the researcher had interviewed from 2 cities in Indonesia, the researcher comes with conclusion that there are several similarities and differences in reflecting the mothers from the novel with the mothers from the two cities of Indonesia. The similarity comes from the way each mother teaches their cultural values. Each of them plays important role in guiding and nurturing the children to grow as adult. They primarily focus on teaching integrity and filial piety to the children.

Also, there are several Chinese culture and traditions which are still taught and preserved in the families both from the novel and from the two cities in Indonesia. The influence can be seen from the celebration of Lunar New Year, Moon Festival, *Qingming* Festival to honor the deceased family members and cleaned up the tombs, Dragon Boat Festival where they eat *zongzi* (sticky rice wrapped in bamboo leaves) or known as *bachang* in Indonesia, and celebrated the birthday of *Guanyin*, the Goddess of mercy. However, there are some cultural heritage and traditions that are left behind since the globalization starts to improve the cities. This is proven by most of the mothers in Indonesia tell the researcher that they are not celebrating some rituals as many as before. However, they still pay their respect to the deceased ancestors and they still preserved it through the next generations.

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THE PSYCHOANALYTICAL STUDY
ON THE CHARACTERISTICS AND CAUSES OF ADOLESCENT DEVIANT BEHAVIOR FOUND IN *DIVERGENT* NOVEL
BY VERONICA ROTH

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Abstract

This research investigates how the major character described to get causes of Beatrice's deviant behaviors in Veronica Roth's *Divergent* Novel. This research used three different theories to answer two research questions. First, used the personality theory by Sigmund Freud and used the four ds of abnormality theory by Ronald J.Comer to define the deviant behavior of the main character, Beatrice Prior. This research also used behavior disorder theory by Harry Gottesfeld to analyzed the causes of deviant behavior which is performed by the main character. The data sources are literary data. The method of data collection of the research is library research. The technique of data analysis is descriptive qualitative method. The researcher served the data in dialogues, and narratives by Beatrice. Based on the analysis, the researcher draws two conclusions: First, this research shows that the failure to control personality can make a person being deviant. It is reflected in the major character's personality when she wants to leave her faction. The second, this research shows that there are four causes of Beatrice deviant behavior in six causes of behavior disorder, they are the physical, biological factors; the family; and the self-concept, and natural support systems.

Key words : psychoanalytical study, deviant behavior, *Divergent* novel.

Abstrak

Penelitian ini menyelidiki bagaimana karakter utama dijelaskan untuk mengetahui penyebab perilaku menyimpang Beatrice di novel Divergent *karya Veronica Roth. Penelitian ini menggunakan tiga teori yang berbeda untuk menjawab dua pertanyaan penelitian. Pertama, menggunakan teori* personality *oleh Sigmund Freud dan menggunakan teori* the four Ds of Abnormality *oleh Ronald J.Comer untuk menentukan perilaku menyimpang dari karakter utama, Beatrice Prior. Penelitian ini juga menggunakan teori* behavior disorder *oleh Harry Gottesfeld untuk menganalisis penyebab perilaku menyimpang yang dilakukan oleh karakter utama. Sumber data adalah data sastra. Metode pengumpulan data dari penelitian ini adalah studi pustaka. Teknik analisis data adalah metode deskriptif kualitatif. Peneliti menyajikan data dalam dialog, dan narasi oleh Beatrice. Berdasarkan hasil analisis, peneliti menarik dua kesimpulan: Pertama, penelitian ini menunjukkan bahwa kegagalan untuk mengontrol kepribadian dapat membuat seseorang menjadi menyimpang. Hal ini tercermin dalam kepribadian karakter utama ketika ia ingin meninggalkan faksi nya. Yang kedua,*

penelitian ini menunjukkan bahwa ada empat penyebab perilaku menyimpang Beatrice dalam enam penyebab gangguan perilaku, yaitu fisik, faktor biologis; keluarga; konsep diri, dan sistem pendukung alami.

***Kata kunci:** penelitian psikoanalitik, perilaku menyimpang, novel* Divergent

A. INTRODUCTION

Kennedy states that one branch of literary works is novel (1). Nowadays, novel is very popular. The story of a novel about love and adventure has attracted readers. The language used in novels is usually simple and denotative. It contains a little complexity and ambiguity. Therefore, the novel is easier to read than poetry or play.

In this research, the researcher chooses *Divergent* novel to be analyzed. *Divergent* novel was written by an American novelist named Veronica Roth. This novel was published by Harper Collins Children's book in 2011. *Divergent* is trilogy novel, consist of *Divergent* published in 2011, *Insurgent* published in 2012, and *Allegiant* published in 2013. This novel is a kind of fiction novel because all the characters and settings are not real. Although the setting described in the novel is very similar to Chicago, but actually Roth indicated that she did not originally intend to use Chicago as the setting of the *Divergent* novel.

The researcher has some reasons to choose *Divergent* novel as an object of this research. The first reason is about the story. The story in this novel has genre about adolescent, family, and society. This novel has a complex story and has point of view about the deviant behavior of Beatrice character, although she gets pressure by her social rules, especially the pressure for adolescent to choose the faction. She follows the rules, but always shows her disagreement. For example, she sues the freedom to act, to choose, to do everything without following the rules of society.

The second reason is related to the character. The main character in this novel is an adolescent, she is sixteen years old, and she is the main character of this novel. She has a family who loves her so much but they always remind her about the rules of their faction. It makes her feel uncomfortable with the environment, so she tried to show her disagreement.

The third reason is about deviant behavior. There are many cases that are committed by adolescent. According to Erich G, deviant is a behavior that does not comply with the various rules of social values and norms. He said that deviant is not an inherent character in themselves, but the reaction from others how it is seen, regarded, judged, evaluated, and the way to treat the person who engages in that act (6). There are so many examples related to these cases and some of them even inspire some producers in making some movies based on these cases. These kinds of movies represent the deviant behavior, performed by adolescent to themselves or others, such as the scrappy, ditching, taking people's property without permission, and even doing drug abuse. This happens because they have their unique characteristics, namely in time of instability, or being at the level of search identity, which is in transition from adolescence to the adult status, and so on. This novel also consists of dialogues among the characters, especially between the main character and her society.

In conclusion, the aim of this research is to analyze the characterization and causal factors of Beatrice "Deviant Behavior".

From the previous part above, the questions which are raised to be discussed in this research are described as follows: (a) How is the deviant behavior of the main character described in this novel? (b) What are the causes of the deviant behavior of the main character?

Based on the questions above, the objectives of the research are: (a) To get a clear description about the character which indicated deviant behavior as described in this novel; (b) To identify the causes of Beatrice deviant behavior.

B. THEORETICAL FRAMEWORKS

1. Personality Theory

According to Robert B. Ewen in his Book "*An Introduction to theories of personality*", Sigmund Freud is the first person who developed the modern personality theory, and is known as psychoanalytic theory (17). Freud's theory of personality argues that human behavior is the result of the interaction among three component parts of the mind: *the id, ego*, and *superego* which affect our mind and then are reflected in our behavior.

a. The *Id*

Freud said that the id is totally unconscious, that human beings are unaware of its workings. The Id is not rational, it imagines, dreams, and invents things to get what they wants. Freud said that the Id operates according to the pleasure principle. It aims to satisfy human's biological urges such as hunger, thirst, sex, and other natural body desires aimed at deriving pleasure (284). From the definition of Id above, it can be concluded that the major goal of the Id is to reduce the pressure and maximize the satisfaction.

b. The *Ego*

Freud said that the Ego works partly conscious and partly unconscious. The Ego operates according to the reality principle. It attempts to help the Id get what it wants by judging the difference between real and imaginary. Like the example, when a person wants to eat an ice cream, Id might begin to imagine about ice cream. Here, the Ego will try to help a person determine how to get some real food. The Ego helps a person satisfy their needs through reality. Feldman describes that Ego is the part of the personality that provides a buffer between the Id and the outside world, balance the desire between Id and realities. Ego can make decisions, control actions and problem solvers of human life (qtd.in Khadroh, 15).

c. The *Superego*

The Superego is the final personality structure developed; it represents the right and wrong actions of society as handed down by parents, teachers, and other important figures. According to Feldman, the Superego consists of two major components that are conscience and ego-ideal (qtd.in Khadroh,15). The conscience prevents individual from doing bad attitude and makes individual feel guilty after doing bad attitude while the ego-ideal represents the image of "perfect person" that motivated individual to do the right attitude.

2. Abnormal Psychology Theory

There are two theories of Abnormal Psychology used in this research. Those are The Four Ds of Abnormality by Comer and also Behavior Disorder by Gottesfeld. Comer states in his book titled "*Abnormal Psychology*" that abnormal psychology is often called "the four Ds", those are Deviance (different, extreme, unusual, perhaps even bizarre), Distress (unpleasant and upsetting to the person), Dysfunction (interfering with the person's ability to conduct daily activities in a constructive way), and Danger (2). He said that this definition offers a useful starting point from which to explore the phenomena of psychological abnormality.

3. Behavior Disoder

In this research, the researcher identified the causes of deviant behavior of the main character in Divergent, named Beatrice. To answer the second research question, the researcher used 6 major causation of deviant behavior according to Harry Gottesfeld's theory. He states that there are six causations in behavior disorder, those are; a) physical, biological factors, b) psychological, social factors, c) early development, d) the family, e) the self-concept, and f) natural support systems. (215-222).

C.   RESEARCH METHOD

In this research, the researcher used descriptive qualitative research. According to McMillan and Schumacher, qualitative research is defined as, "primarily an inductive process of organizing data into categories and identifying patterns (relationships) among categories" (qtd.in Astalin,118). A descriptive study determines and reports the thing that analyzed by clear explanation without using the graphic calculation. It means that in a descriptive study the research happens naturally and is supported by the theory, and the researcher has no control over the condition and the situation, and can only measure what already exist. Within this research, the researcher focused to analyzed the characteristic of Beatrice Prior as the main character and the causes of deviant behavior happen in the main character.

1. Data and Sources Data

In this research, there are several data sources to support the research. The researcher collected the data by using library research methods. The data sources in this research consist of primary data and secondary data. The primary data of this research are taken from Veronica Roth's *Divergent* novel. The data is the words that were taken from the sentences, dialogues, and paragraphs of Beatrice character. Secondary data sources are some literature that support and related of this research. The secondary data sources that were used by researcher are from books references, electronic articles, journals and internet which are available and related to this research.

2. Data Collection

The data for this research are obtained through some steps in order to get all the right data to be the materials of the identifications. The first step is read the *Divergent* novel carefully and intensively. While reading the novel, the researcher focused on the characteristics of Beatrice Prior as the second step of collecting the data, especially the

whole part of the dialogue of Beatrice Prior and the setting of place where she did her activities. Through this way the researcher understand and also found the problems of Beatrice. Then the third step, the researcher analyzed the structural element of the novel. While analyzing, the researcher collected some related research such us about deviant behavior. The last step, the researcher analyzed the data about Beatrice Prior's character through the related theory.

3. Research Instrument

The instrument of this research is the researcher herself. The researcher focus on observation from the main character dialogue as the main object of this research, also the novel itself is the main data of the research. Theory of Sigmund Freud, Ronald J. Comer and Harry Gottesfeld and some articles and journals are used to help the researcher in conducting the research.

4. Data Analysis

In this study the researcher analyzed the data that have been collected. The analysis aimed to get a valid data which appropriates with the research problems.
There are some steps in doing data analysis as follows:
1. The researcher review the data after the data have been collected.
2. The researcher classified the data that dealing with the research problems.
3. The researcher analyzed the data that explained the deviant behavior and the causes of the main character perform deviance in Divergent novel.
4. The researcher drew conclusion after the data have been analyzed.

D. RESEARCH FINDING

In this research finding, the researcher analysis some points in order to analyze *Divergent* novel.
1. Deviant Behavior of main character, Beatrice Prior.
a. The *Id*

Beatrice had a desire to leave her Abnegation faction. Even before election day, and she was already thinking to move. Like what Beatrice said

> **"We walk together to the kitchen. On this mornings when my brother makes breakfast, and my father's hand skims my hair as he reads the newspaper, and my mother hums as she clears the table- it is on these mornings that I feel guilties for wanting to leave them"** (Roth, 3)

The word "*wanting to leave them*", as Beatrice said had already given a proof that she has an imaginery to leave her faction.

> **"I wanted to be Dauntless I saw at school. I wanted to be loud and daring and free like them.** But they were not members yet; they were just playing at being Dauntless. And so was I, when I jumped off that roof. I did not know what fear was" (Roth, 263)

Beatrice imagination about being a Dauntless. She has a desire to be a Dauntless.

"Once, I'm dressed and the urge to cry is gone. **I feel something hot and violent writhing in my stomach. I want to hurt them. I stare at my eyes in the mirror. I want to, so I will**" (Roth, 170).

In this situation, unconsciously she had imagined about what action she wants to do.

Beatrice's *Id* have a desire to leave her faction, it was because she was not able to follow the Abnegation rules in general. She has desires to satisfy herself, such as become a Dauntless.

b. The *Ego*

The *Ego* of Beatrice showed her hesitation in choosing the faction. This was proof that Beatrice began think about the impact if she choose the other faction than Abnegation.

"But choosing a different faction means I forsake my family. Permanently" (Roth, 24)

The word "Choosing a different faction" means that all this time she does not like living in Abnegation faction, and already have plans to leave Abnegation.

"I walk into my room, and when I close my door behind me, **I realize that the decision might be simple. It will require a great act of selflessness to choose Abnegation, or a great act of courage to choose Dauntless, and maybe just choosing one over the other will prove that I belong.** Tomorrow, those two qualities will strugle within me, and only one can win. (Roth, 37)

Beatrice's Ego helped her give the control to decide action. Between choosing Abnegation or Dauntless.

"I open my eyes and thrust my arm out. My blood drips onto the carpet between the two bowls. Then, with a gasp I can't contain, I shift my hand forward, and my blood sizzles on the coals. I am selfish. I am brave." (Roth, 47)

Beatrice has shown her determination to choose a Dauntless faction than her original faction, which means she has to go from Abnegation and split with her family. Beatrice spent sixteen years of her life in Abnegation, but she has never felt fit to be there. Indirectly, life in Abnegation make Beatrice was not satisfied so she chose to switch factions in order to satisfy her desire during this time.

Beatrice's *Ego* give her considerations that aims to make her understand more her desire. She will never be able to meet with her family when she choose other faction. In the process she thought about it, she was also shown the beauty images of the Abnegation factions. Although she loves the ways in Abnegation, she still cannot successfully absorb all norms of Abnegation. In this part, the Ego provide

her to understanding about the family and faction that would help her what faction she will choose in the election day.

c. The *Superego*

In this case the superego acts to enchance and cultivate people's behavior, thus making Beatrice should follow the Tests.

"I get up because I'm supposed to**, but if it were up to me, I would stay in my seat for the rest of time"** (Roth, 10)

From the words "*Because I'm supposed to*" above mean that she know if she do the wrong attitudes, she would feel guilty because it is something that is not true.

"I shiver, and goose bumps appear on my arms. **My curriousity is a mistakes, a bertrayal of Abnegation values"**. (Roth, 12)

Here she felt guilty, so this is also included in the indicator of superego about Appropriate norms.

Deviance

According to Comer, judgement of deviance depend on specific circumstances as well as on cultural norms (3). It means that deviance is a condition where a person's current behavior, does not in accordance with norms and rules on the environment.

"I have tried to explain to him that my insting are not the same as his. It didn't even enter my mind to give my seat to the candor man on the bus – but, he doesn't understand. "just do what your supposed to," he always says. **It is that easy for him. It should be that easy for me**." (Roth, 10)

From Beatrice words "*is that easy for him, it should be easy for me*", this shows that Beatrice was still trying to follow the rules of her faction, although the fact that she did not immediately leave her seat to others.

2. The Causes of Beatrice's Deviant Behavior

The researcher used four causes of behavior disorder by Harry Gottesfeld to analayze the causes of Beatrice deviant behavior in the novel. There are four causes of behavior disorder theory: *Physical, Biological Factors; The Family; The Self-Concept;* and *Natural Support Systems*.

Physical, Biological Factors

Biological factors is one of the important factors that affect a person's behavior. There is a statement explains that her mother was not a person who comes from abnegation, but from Dauntless.

"She isn't reacting the way some of the others transfers's parents are – her neck bent, looking around at the Pit walls, at the Pit ceiling, at the chasm." (Roth, 184)

"My mother walks with me, fast, toward the dining hall. Just before she reaches it, though, **she takes a sharp left turn and walks down one of the dark hallways I haven't explored yet.**" (Roth, 185)

"And then she's gone. I stand alone in the blue light coming from the lamp above me, and I understand: **She has been to the compound before. She remembered this hallway. She knows about the initiation process. My mother was Dauntless.**" (Roth, 188)

This data shows that Beatrice mother's have a good relation with Dauntless, because mother's reaction shows that she already know very well about Dauntless place before.

The Family

There are proofs shown that Beatrice behavior influenced by her family.

"She holds me for what feels like a long time, even after I let my hands fall. Before she pulls away, she turns her head and whispers in my ear, "**I love you no matter what**."(Roth, 41)

The words *"I love you no matter what"* was said by her mother indicates that her mother look like supports Beatrice to choose every faction that she wanted. This is certainly will have an impact on the choice of Beatrice in choosing faction. From her mother's reaction to her, it made Beatrice feel more confuses to left Abnegation.

The Self-Concept

The character Beatrice is more closed, because she lived for 16 years in Abnegation rules, which require that she is not selfish. *Self-Concept* is about a person's perception of herself, which means everything she knew about her, whatever she believed in, and what has happened in their life, *self-concept* are responsible for a person's behavior.

"I pause by a window in the E Wing and wait for the Dauntless to arrive. I do this every morning. At exactly 7.25, the Dauntless prove their bravery by jumping from a moving train." (Roth 7)

It shows that Beatrice admired Dauntless way of life since childhood. Beatrice had a desire to choose what she wants, she did not want to stay any longer in Abnegation. She had tried to fight for love in Abnegation ways who has been taught by her parents, but she could not implement it. Beatrice behavior is always deviates from Abnegation. As part of the community, Beatrice had a chance to choose. She became an adolescent who loved Dauntless. So in other words, this factor also supports Beatrice's Id to go choose Dauntless.

Natural Support Systems

In this novel also shows where Beatrice since childhood did not have support from environment, as shown in the following explanation of Beatrice:

"Caleb knows where he belongs, and as far as I know, he always has. My earliest memory of him is from when we were four years old. **He scolded me for not giving my jump rope to a little girl on the playground who didn't have anything to play with.** He doesn't lecture me often anymore, but I have his look of disapproval memorized." (Roth, 9).

This is indicates that Beatrice received less attention or support from the neighborhood or family. This shows that her brother did not support the behavior that she did because it was wrong according Abnegation factions. Beatrice supposed to be concerned with other people, especially children did not have what Beatrice had. In this case, the environment failed in helping Beatrice handle emotional problems. Thus supporting her to search her identity.

E. CONCLUSIONS

After conducting the analysis of the first research questions to the second research question, the researcher gained some points about this research. Based on analysis first research question in chapter four, the deviant behavior of Beatrice described that her Id showed her desire to leave Abnegation. Beatrice always could not follow the rules in Abnegation faction. Beatrice's Ego also have tried to help her, so Beatrice can achieve her desire to the right way with pay attention to the social values that exist. However, she did not have a good enough Superego to help her decide the right choice. She did not think about the social values that exist in the faction, because she was trying to be free from the pressure of Abnegation rule for any longer.

In addition, deviant behavior of Beatrice also shown when she has moved to the Dauntless faction. her big curiosity and her behavior that break the rules of factions still showed there. Make all people everywhere assume she had deviated from the norm. She seemed more happy when she live her life in her own way than follow the rules of her factions.

Then, based on the analysis of the second research question, the causes of Beatrice's deviant behavior is influenced by biological factors, the family and the self-concept. Evidence obtained are the fact that indicates biological factors that her mother was a Dauntless before Abnegation. The second causes is the family factors when Her mother and brother's behavior also influenced her decision when she choose to leave Abnegation. Beside that, her mother seemed to support Beatrice who had moved factions. The third is because the self-concept which since Beatrice in Abnegation, she always admires Dauntless, so made her move to the Dauntless faction. Last is because natural support systems where Beatrice could not handled her emotional problems because there are no one could helped her in this case.

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REBELLION AGAINST RACISM AND DISCRIMINATION IN THE MOVIES *RISE OF THE PLANET OF THE APES* AND *DAWN OF THE PLANET OF THE APES*

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ABSTRACT

Racism, discrimination and rebellion are three issues which still exist in the world we live these days. Racism is a belief that some groups are superior while some other groups are inferior. Discrimination is the unequal or unfair and violence actions toward others, basically based on their race, skin color and belief. Rebellion is an action or a movement against the pressures which comes from the outside. Those three issues can be found in the movies *Rise of the Planet of the Apes and Dawn of the Planet of the Apes.* The purposes of this study are to identify and analyze the kinds of racism action from Humans which then emerged the resistance or rebellion from the Apes, and how do the Apes rebel to the Humans. The primary data of this study were collected from Mat Reeves's *Rise of the Planet of the Apes (2011) and Dawn of the Planet of the Apes (2014)* movies. The theory of racism by Henry and Tator, discrimination theories by Theodorson and Theodorson and Larry Willmore and theory of rebellion by Karl Marx and D. E. H. Russel were used as the theoretical framework to find out and analyzed the kinds of racism that the Humans had done to the Apes and the way the Apes do the rebellion action in the movies *Rise of the Planet of the Apes and Dawn of the Planet of the Apes* movies. The result of this study showed that the rebellion action from Apes toward Humans is appropriated with the rebellion theories from Karl Marx and D. E. H. Russel. The Apes did the rebellion actions toward the Humans because of the unfair treatments, racism and discrimination treatments from the Humans. Furthermore, the result of Ape's rebellion towards Human in the movies is only the destruction.

Key words: individual racism, interpersonal racism, systemic racism, institutional racism, discrimination.

ABSTRAK

Rasisme, diskriminasi dan pemberontakan adalah tiga persoalan yang masih eksis didunia sampai saat ini. Rasisme adalah sebuah paham bahwa ada sebagian kelompok yang unggul dan sebagian tidak. Diskriminasi adalah perlakuan yang tidak adil atau pembedaan perlakuan dan kekerasan terhadap orang lain, biasanya berdasarkan ras, warna kulit dan kepercayaan. Pemberontakan adalah sebuah tindakan atau sebuah pergerakan melawan ancaman yang datang dari luar. Ketiga persoalan tersebut dapat dijumpai didalam film Rise of the Planet of the Apes dan Dawn of the Planet of the Apes. *Adapun tujuan dari studi ini adalah untuk menidentifikasi dan menganalisa jenis-*

jenis tindakan rasismme yang dilakukan oleh kelompok manusia yang menyebabkan terjadinya perlawanan atau pemberontakan dari kelompok kera dan bagaimana cara kelompok kera memberontak kepada kelompok manusia. Data utama dari studi ini diambil dari karyanya Matt Reeves, yaitu film Rise of the Planet of the Apes *(2011) dan* Dawn of the Planet of the Apes *(2014). Adapun teori rasisme menggunakan teori dari Henry and Tator, teori diskriminasi dari Theodorson and Theodorsondan Larry Willmore dan teori pemberontakan dari Karl Marx dan D. E. H. Russel. Teori-teori tersebut merupakan teori utama yang digunakan untuk menganalisa macam-macam rasisme yang dilakukan oleh kelompok manusia terhadap kelompok kera, dan bentuk atau cara dari aksi pemberontakan yang dilakukan oleh kelompok kera didalam film* Rise of the Planet of the Apes *dan* Dawn of the Planet of the Apes. *Hasil yang didapatkan dari studi ini menunjukkan bahwa aksi pemberontakan yang dilakukan oleh kelompok kera selaras dengan teori dari Karl Marx dan D. E. H. Russel. Kelompok kera melakukan aksi pemberontakan karena perlakuan yang tidak adil, tindakan diskriminasi dan rasisme dari kelompok manusia. Ironisnya, hasil dari pada aksi pemberontakan yang dilakukan kelompok kera terhadap kelompok manusia hanyalah mendatangkan kehancuran.*

Kata kunci: *rasismeindividu, rasisme interpersonal, rasisme sistemik, rasisme institusional, diskriminasi.*

A. BACKGROUND

The word of racism is no longer a new word for us, but it is familiar for us. Since Martin Luther King Jr declared about the human right and protested about discrimination from the white people toward black people on August 28, 1963 at Lincoln Memorial in the United State of America, since then there was a huge movement cross countries from the black people, slaves, and half-laborers to claim their right as free men and to get a treatment as well as others (the white people) (www.news.bbc.co.uk).

Racism treatments such as discrimination of the minority, distinction between races, women and immigrants oppressions give bad impacts on the people who get racial treatments, such as they lose their self confidence, they have bad self image, also they have so much anger inside them because of the unfair treatments. Everyone who treated unfairly will not oftenly just accept those treatments, they will fight back or at least they will keep the red feeling towards the people who have treated them unfair. To date, racism treatments happen because there is a significant distinction between races, ethnics, cultures and religions. Every place has different kind of racism treatments based on the situation and the condition in that place.

Moreover, the worst effect that could be emerged from racism treatments is the emergence of social movement or rebellion, fight back actions or revenge from those who experience the racial treatments. This movement occurs only to reach the goal that there will be no more distinction between races, ethnic or religion which leads to the freedom for all creatures.

Rise of the Planet of the Apes and *Dawn of the Planet of the Apes* are the movies that were directed by Mat Reeves and the story was written by Mark Bomback, Rick Jaffa and Amanda Silver. *Rise of the Planet of the Apes* was released on August 5, 2001

and *Dawn of the Planet of the Apes*was released on July 11, 2014. These movies had been nominated for many rewards such as in Oscar, as Best Achievement in Visual Effects from Academy Awards, Horror Films, USA (2012), as top Box Office Films from ASCAP Film and Television Music Awards (2011), as best Special Effects of the Year from Golden Schomes Awards (2011), as best Sci-Fi Movie from IGN Summer Movie Awards (2011), as Best Special Visual Effects from BAFTA Awards 2015 and many more. Moreover, this movie won as the best Vocal/Motion Capture performance from Indiana Film Journalists Association, USA 2014, the best Visual effects from International Online Cinema Awards (INOCA) 2015, the best Science-Fiction/Horror Film from Denver Film Critics Society (DFCS) 2014 and many more. (IMDb: Rise of the Planet of the Apes, Dawn of the Planet of the Apes Awards 2014.com).

The uniqueness of those movies is that the main characters are the Apes, but it does not tell about animal life or animal planet. The story is about a resistance from Apes toward Human for what Human had done to the Apes in the past, as Human's laboratory trial objects.Also this movie shows how the Apes fight for their peace, their freedom and their right to have an equal life like human beings. How the movie was told, has shaped the writer's interest to analyze further about the rebellion and to find out what are the factors behind the rebellion by the Apes toward Humans in the movies.

Based on the aforementioned reasons above, the writer will investigate and explore further about the issues between the Apes and the Human in the movies *Rise of the Planet of the Apes* and *Dawn of the Planet of the Apes.* Because the first movie, it shows more about the life of the Apes under human control in the lab as the experimental objects. Next, the movie tells about racism and discrimination. However, in second movie it shows more about the reaction of the Apes to fight back against Humans or resistance or rebellion that is clearly depicted is the rebellion or resistance which is more callous, more dangerous and worse than what the Apes did in the first movie. It is not about to escape or defense, yet it is about to revenge Humans. Hence, it can be concluded that rebellion happened for no reason; it happened because of the distinct and unfair treatments from Humans toward what Humans the Apes in the first movie, *Rise of the Planet of the Apes.*

According to Hughes and Kroehler (2010)" Racism is the belief that some racial groups are naturally superior and others are inferior (214)". Thus, racism is a belief and an action from someone or a group or race toward others by humiliating or underestimating other race or group.

What is more, Hughes and Kroehler (2010) continued that Discrimination is action what people actually do in their daily activities which involves the arbitrary denial of privilege, prestige and power to members of minority group whose qualifications are equal to those of members of the dominant group (219).

Discrimination is the part of racism action which the actor of the action is the majority toward the minority. If we talk about racism, we will also talk about discrimination because both of them are closely interconnected. Racism and discrimination are two phenomenons that cannot be separated. Moreover, discrimination has become a tool for someone or some group to treat or devalue others or the minorities without considering what the effect of that discrimination action is.

B. THEORETICAL FRAMEWORKS

1. Literature

Literature is a term from Latin *Literatura* which means "writing formed with letters" (Klarer 9). According to that definition of literature, it drives us to the meaning that literature is a written language in form of text with the backgrounds of literariness.

Moreover, Isaac Ade and Okunoye say that literature is "thus summed up as permanent expression in words (written or spoken), specially arranged in pleasing accepted patterns or forms. Literature expresses thoughts, feelings, ideas or other special aspects of human experiences".

2. Film

Film is one of the most popular media now days. Lots of audience who watch the movie make the movie cannot be separated from human lifestyle. Movie is also known as motion picture or film and it is also one of the popular literary works is that useful to express people's thought, feelings, emotions, ideas, etc. According to David Bordwell and Kristin Thompson in their book *An Introduction: Film Art,* they say that:

Film communicates information and ideas and film shows people places and ways of life. Film takes people through the experiences, the experiences are often driven by stories with characters, a film might also develop an idea or to explore visual qualities or sound texture. In other words, a film takes people on a journey, offering patterned experience that engages people's mind and emotions (2). Film is like literature or can be divided as one of literature form because in film there is the dimension of time in a variety of ways. The aspects of plot such as foreshadowing and flashback, or interwoven levels of action and time can be translated into film (Mario 63).

3. Intrinsic Elements

a. Plot

Plot is the action that takes place in the story. Plot is the series of connected happenings and the results. There are five essential parts of plot which is exposition, rising action, climax, falling action and resolution. Firstly, exposition is the part in a story/film where the story is told in the beginning of the film/story by the narrator or the character. A good exposition of a story/film is needed to make readers/audience enjoy and follow along that story/film from start to finish. Secondly, rising action is the part when the story becomes complicate; the conflicts are revealed. Usually these are events between introduction and climax. Thirdly, climax is the part in a story/film when the point of a story/film is clearly depicted or the high point of interest in the story/film. Fourthly, falling action is when the resolution of the story/film begins; events and complications start to resolved. The last, resolution is the final conclusion of the whole events in the story/film.

b. Character

Character is the person represented in a dramatic or narrative work. Character is one of the important elements in a story. Without character in a story, the story cannot be a complete story for there is no character who plays as the model of the story. According to Perrine, he stated that there is a possibility from the author to showing up the characters in two ways, directly or indirectly.

c.   Setting

Setting in a story or film also has same meaning with the setting in literature which setting is about the time, social condition and places in a film. A place in a film is where the events happen or begin or end.

d.   Point of View

Point of view is about the angle from which the story is told. There are several variations of point of view; they are first person, second person and third person. First person, here the story is told by the main characters or the protagonist, speaker uses the pronouns "I", "me", "we".

Audience experiences the story through this person's eyes and only knows what he/she knows and feels. Second person, here the story is told by a narrator who addresses the audience, speaker uses pronouns "you", "your", and "yours". Then the last is the third person. Here, the story is told by a narrator who sees all of the action; the speaker uses pronouns "he", "she", "it", "they", "his", and "their".

e.   Theme

Theme is one of the most important things in a story or film or literary works for theme is the first step to create a film. Theme is the main idea that determines the contents of a film. Perrine stated that theme is:

> Theme of a piece of fiction is its controlling idea or its central insight. It is unifying generalization about life stated or implied by the story. To drive the theme of the story, we must ask what its central purpose is: what view of life it supports or what insight into life it reveals (90).

4.   Related Theories

a.   Rebellion

Russell stated in her book titled *"Rebellion, Revolution and Armed Force: A Comparative Study of Fifteen Countries with Special Emphasis on Cuba and South Africa"* that rebellion is the form of violent power struggle in which that the overthrow of the regime is threatened by the actions that include kinds of violence (56).

Further, she continued that there are three types of rebellion such as mass rebellions, military rebellions and anti-colonial rebellions. Mass rebellion is the form of violent power struggle, which occur within autonomous political system which the participants are largely from the masses which include the violence. Then, military rebellion is a movement that occurs within autonomous political system, but the overthrow is threatened by military forces. The last, anti-colonial rebellion is the intersocietal power struggle in which the overthrow of colonial systems is threatened by violent means (60).

Karl Marx stated that rebellion movement occurs because there is a pressure towards the proletarian from the capitalist who usurp and monopolized the advantages from the society with the power that they are carrying on(681-702).

b.   Racism

Henry and Tator (2006) say that racism is divided into two forms such as Individual and Systemic Racism. Individual racism is the racism action that occurs between individuals. The actions are the assumption toward someone, personal prejudice, a slur made, a person ignored in a social or work setting, an act of violence. Then Systemic Racism is the racism that includes the policies and

practices entrenched in established institution which results in the exclusion or promotion of designated group. Systemic racism also divided into two forms:

1. Institutional Racism

    Institutional racism is the racial discrimination that derives from individuals carrying out the dictates of others who are prejudiced or of a prejudiced society.

2. Structural Racism

    Structural racism is the racial of inequalities rooted in the system-wide operation of a society that excludes substantial numbers of members of particular groups from significant participation in major social institution (unclagary.ca/care/formsofracism).

In other side, Individual Racism is divided into two forms, each of both racism types. Individual Racism divided into Internalized Racism and Interpersonal Racism.

1. Internalized Racism

    Internalized racism lies within individuals. This racism can take many different forms including racial prejudice toward other people of a different race; internalized oppression, the negative beliefs about oneself by people of color; or internalized privilege, belies about superiority or entitlement by white people.

2. Interpersonal racism

    Interpersonal racism is the racism that occurs between individuals. These are biases that occur when individuals interact with others and their private racial beliefs affect their public interactions (oppressionmonitor.us/2014/01/31.four-types-racism).

c. Discrimination

Theodorson and Theodorson state that discrimination is the unequal treatment of individual or groups on the basis of some, usually categorical, attribute, such as race, ethnicity, gender, religion, sexual orientation, age, or social class membership" (115-116).

In the other hand, discrimination describe as any distinction, exclusion, restriction or preference based on race, color, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life (Willmore 2).

5. Review of Previews Studies

First research comes from Heather E. Lacey vol. 2.no. 01.pg.1/1, *"Nat Turner and the Bloodiest Slave Rebellion in America History"* from the book "*Fires of Jubilee: Nat Turner's Fierce Rebellion",* by Stephen B.Oates. In this research, the writer *Heather E. Lacey* talks about the rebellion from a man named Nat Turner against the white people in Virginia, United States of America, 1831.

Second, there is a study from Zuliyanah, English Literature Faculty of Letter and Humanity State of Islamic University of Sunan Ampel Surabaya 2015, who studied a novel about Sula's rebellion in Toni Morrison's Sula.

Then the last one a research by Arije Yetunde Umulkhulsum, Faculty of Arts,

University of Ilorin, Ilorin, who studied about Racism and Oppression in Black American Literature: An Example of Richard Wright's Black Boy (2011).

C. RESEARCH METHOD

1. Research Design

This research uses a qualitative research, which focuses on deeper understanding to the issue that happens in a social or individual in this movie and analyzes the words from the conversations between the characters in the movie. According to Creswell (2009):

> Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging question and procedures, data typically collected in the participant'ssetting, data analysis inductively building from particulars to general themes, and the researcher making interpretation of the meaning of the data (4).

The process of analyzing and understanding data base on distinct methodological that explore a social or human problem, holistic picture, analyzes words or conversation between Characters, reports detailed views of informants, and conducts the study in a natural setting.

Moreover, this research also uses the content analysis approach which means this research indentifies the human communications and explores the verbal, visual, themes and the biases in the movie. Carrie Williams (2007), stated that content analysis is "a review forms of human communications including books, newspapers and films as well as other to identify patterns, themes, or biases"(69).

2. Data and Source of Data

The sources of data for this research are the movies *Rise of the Planet of the Apes* (2011) the first movie and *Dawn of the Planet of the Apes* (2014). In this research the writer analyzes the content of the movies from the dialog or conversation among the main characters and the actions in the movies.

The writer narrates and explains the condition of the Apes as group who get the racism and discrimination treatments and the Human as the racist and discriminator group. Additionally, the writer also put some pictures or screenshots of the movies which based on the actions that related to the research problems in this study, to makes the readers have more comprehensive understanding and illustration to the issues that the writer discuses in this study.

3. Research Instrument

In this research, the writer becomes the research instrument because the writer will do the observation and research himself. Moreover the writer going to focus to analyzes the movie as the main data of this research and the writer also used the first movie *Rise of the Planet of the Apes* (2011) to indicate the racial issue that happen in the movie which leads Apes rebel to Humans in the movie *Dawn of the Planet of the Apes* (2014). In addition, the writer also took the journal and article that have same idea and same discussion about the issues of rebellion and racism in this movie.

4. Data Collection

The writer used the most appropriate data collection techniques to get the data in this research such as watching the movie and reading the script. The data of this research are obtained from these two following steps:

1. Watching and understanding the movie. In this step, the writer watched the movies *Rise of the Planet of the Apes* (2011) and *Dawn of the Planet of the Apes* (2014). The writer watched the scenes of the movies and tried to understand the whole content of the story in the movies.
2. Choosing and selecting the data that deals with the research problems in this research. In this step, the writer observed the movies through the dialogues between characters and the actions in the scenes, then make it became narrative story which related to the issues of rebellion and racism in the movies.

5. Data Analysis

After the writer collected the data from the movies as the main data, then the researcher analyzed those data. There are several steps of analyzing the data according to Miles and Huberman such as data reduction, data display and conclusion (429).
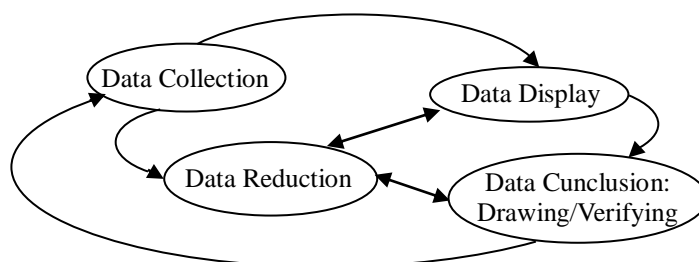

Fig.3.1. component of Data Analysis: Interactive Model
(Miles & Huberman, 1994:429)

1. Data reduction is the process of reduction the data which have been collected. The data are selected more specific in order to answer the research problems. In this step, the writer selecting the data from the conversations and words explanation actions that relate to the rebellion and racism action in the movies. These data are prepared to be used to answer the research problem of this thesis about the kinds of racism that appears in the movies and how the apes rebel to human.
2. Data Display is the process of displaying and analyzing the data. In this step, the form of data display that the writer used is the description form. Here the writer narrated the data into paragraphs. Further, after the appropriate data had been selected, those data are analyzed based on the related theories which the writer already chose to answer the research problems about the kind of racism that happen in the movies and about the rebellion action by the Apes.

3. Conclusion: drawing/verifying is the process in drawing the conclusion after the data had been analyzing. In this last step, after all of the data are valid and relevant in answering the research problems, then the conclusions are drawn.

In addition, to analyze the issue of the rebellion of racism in this movie, the writer used the theories of rebellion from Karl Marx and D. E. H. Russell. Moreover, for the racism theory the writer used theory from Henry and Tator. Then, the writer also used the theory of discrimination which comes from George A. Theodorson and Achilles G. Theodorson, and Lary Willmore.

D. FINDINGS AND DISCUSSIONS

1. Finding

a. Racism Treatments From Human Toward the Apes

The racism treatments from Humans toward the Apes could be seen by how they thought about the Apes and how they treat the Apes unfairly. Human thought that the Apes are just a species which are not worthy than Human. They thought that the Apes are not intelligent enough and Apes are weak.

Dodge : **Stupid monkey.** Is that all you got?Come on! **It is a Madhouse! It is a Madhouse!** (Min. 00:37:23-00:37:47).

According to the Data 1 that came out from Dodge, it shows how Dodge gives bad treatments to the Apes in the movie *Rise of the Planet of the Apes* (2011). Dodge shows that he humiliates the other race/group and thinks that his race/group could take over control to the weaker and no matter the apes going to do and how hard they try the Apes are prisoners.

McVeigh : Terry, get in here quick!
Terry : **Holy shit! (Panting).**
McVeigh : What do we do? hah? What do we do?
Terry : where did he come from?
McVeigh : **Should we shoot him?**
Terry : Maybe. Yeah, I don't know. **You one ugly son of bitch aren't you?**
McVeigh : Dude, I think he is hungry

Terry : He must have gotten separated from the others. You lost? Try to get home? Go on! **Get out of here, stupid monkey!**(min. 00:46:49-00:47:51).

Those human showed in their conversation blatantly how they looked that the ape does not worthy enough to be in their place. Also from the conversation above, humans thought that they are smartest than the ape.

b. Discrimination Treatments from Humans toward Apes

Moreover, Humans ware not just being racist to the Apes by their words or prejudice towards the Apes, but even worst. The Apes were discriminated by

humans, not just through their physics but also their rights as living creatures. Those treatments that humans have already done to the Apes were the inhuman and unfairly treatments.

Dodge : Do you think that's funny, huh? I will show you something funny! **(Then he attacks Caesar with water gun, while Caesar in the cage)**He will learn **who is boss** soon enough!(Min. 00:41:47-00:42:06).

What Dodge did to the apes is the discrimination action. He always hurts the apes in the cage as like as he wants to, and he usually strikes the Apes with his electric stick for his pleasures as showed in scene 00:53:22-00:53:53 when he brought his friends walking around the cages.

Woman : No fun.
Doge : **Here, I will show you something fun. Check this out (then he used his electric stick and electrified the Apes in the cages).**
Man : are you insane? (Min.00:53:22-00:53:53).

According to that scene, it shows that Dodge likes to do that, he likes to treat the Apes bad just for his pleasures and to show the apes that humans are better and dominant over apes. In the other hands, the discrimination actions are not only happened in the cage but also in the laboratory.

Koba : **Caesar. For years I was prisoner in their lab…they cut me, tortured me** (Min. 00:21:12).

Koba is one of the Apes that spent more times in human's laboratory as the experiments object. Koba's experiences with humans in the lab were not a good one. He lost one of his eyes; he had been tortured and been prison in human's lab.

c. The Rebellion actions from the Apes

Caesar : *"No..!!!"*(Min. 00:01:12).

What Caesar did was not just a yield or just a resistance, but it was more about declaration that Apes do not want to get any harm and violence treatments from the Human. It was a sound of the freedom urge.

Moreover, Caesar did not just stop right there. After that, he taught the rest of the Apes to fight humans then led them attacked the laboratory and freed the rest of the Apes in the laboratory, then continued and end on the bridge with had the gun fire attack from the cops (min. 01:18:48–01:19:43).
In the min. 01:06:06, Here Koba came back to Human's barrack and killed Humans that he met there which ever had humiliated him the first time Koba appeared in human's barrack. What Koba did was the revenge for what Human already did to the Apes.

Koba : **Kill him. go ahead Ash…make humans pay**(min. 01:26:49-01:27:00).

Here from Koba's dialogue, Koba showed how bad he wants humans pay for

all that humans did to them. The desire of kill humans from which appears through Koba's character was not just appear without any reason.

This violence rebellion action happened because there were pressures and unfair treatments from outside (humans) to the Apes which then led the Apes rebel, for they cannot hold that pain of violence actions and unfair treatments anymore.

Koba : You ape prisoners now! **You will know life in cage**(min. 01:29:46-01:29:51).

Koba's pronouncement showed a meaning of the desire to revenge human for what human did to the apes in human's laboratory. Furthermore, the reaction that the ape had shown of human treatments showed that how bad and unfairly and inhumanity it was. The pressures, miseries, oppressions, exploitations from human towards the apes for years, ended with a violence resistance movement action from the apes.

2. Discussion

Literary work such as film sometimes is not only contains the fiction story or as the consolation for the readers, but sometimes literary work also as a media to aspire people's thought about real-condition of the real-world. Some literary works are made to show or criticize the real issues that happen in social condition, politic or even the government. Watching movies is also as one of enjoy full literary activities that everyone can do in their daily life. Therefore, some story makers sometimes put into their opinion or protest about the phenomenon which is happening in the social condition or politic system or government.

In this research, the writer found the most or the dominant racism actions that happened in the movies Based on the theory of racism that the writer used from Henry and Tator, there are two types of racism such as individual racism (which individual racism is also divided into interpersonal racism and internalized racism) and systemic racism (institutional racism and structural racism).

Thus, from those two kinds of racism, the writer found that the individual racism which classified again as interpersonal racism is the most dominant issues that appeared in the movies. In the movies, the writer saw that Humans are the individuals who directly did the racism action toward the Apes as the writer has described and showed the finding section. Further, in this research the writer also found the other kind of racism which is systemic racism which classified again as institutional racism. Here, Humans as the institutional, Gen-Sys Laboratory that supported and deal with the exploitation of the Apes as their experimental objects in the lab. But, this kind of racism action was not appeared as dominant as the individual racism.

Besides, the writer also found that the dominance of individual racism in the movies is followed with the discrimination treatments. The discrimination treatments in the movies appeared close enough with the emergence of individual racism action, which means that where there is individual racism action, there is also discrimination action.

Then, the writer found that the most dominant rebellion actions that appeared in the movies are the mass rebellion and military rebellion. In the first movie *Rise of the Planet of the Apes*, the rebellion action that appeared was the mass rebellion which

masses of the rebellion are the Apes. Then, in the second movie *Dawn of the Planet of the Apes,* the military rebellion appeared coincide with the mass rebellion. There is a little bit dissimilarity of why the rebellion actions emerged in the *"Rise"* and *"Dawn"*.

E. CONCLUSION

In this study, the writer concluded based on the research problems of this thesis:

1. The actors of racism actions in those movie depicted in Humans characters. The racism actions are by treated the Apes unfairly, made the Apes being human's experiments object, put Apes life in danger even to the death like human owns Ape's life and humiliating the Apes. Moreover, Humans blamed the Apes for the death of human population by the virus that created by human. Thus, The kind of racism actions that happened in these movies which led the Apes rebel to Humans are based on the racism theory from Henry and Tator, are categorize as individual-interpersonal racism and systemic-institution racism for the racism treatments happened between individuals/characters and also Humans as an institution that dealt the racism treatments towards the Apes.

2. Additionally, beside the racism treatments, in the movies Humans also did the discrimination treatments toward the Apes.

3. The way of the rebellion from the Apes in these movies depicted was terrible even worst. The rebellion from the Apes against Humans in these movies has took many life whether from Humans or from Apes. Moreover, the effects were not only affected to them who are in case with the conflict, but also to the entire populations of both sides who are stood in the neutral zone, nor has racism attitude nor want to rebel or revenge and fight back. Additionally, this rebellion movement from the Apes categorize as mass rebellion for the rebellion started by the mass of Apes. Also this rebellion categorize as a military rebellion for the tools that the Apes brought into the resistance are the military weapons. Thus, the rebellion actions from the Apes in these movies are closer to the word "war" between two groups, Apes and Humans which gave nothing for both sides but death, destruction, homelessness and featurelessness. Thus, the way the Apes do the rebellion action that depicted in the movies are by mass rebellion and military rebellion as the dominant events and there is also anti-colonial rebellion appeared but it less than mass and military rebellion.

4. Furthermore, the habit of human being treats the Apes badly as like as they want that showed by Carver when he shot one of the Apes in the woods without any sign of attacking from the Apes yet, also become the trigger to the Apes to strike back and revenge the Humans.

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ANALISIS SOSIOLOGI SASTRA DALAM NOVEL *BEKISAR MERAH* KARYA AHMAD TOHARI

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ABSTRAK

Penelitian ini akan menganalisis fakta sosial, peristiwa sosial, perilaku sosial yang terjadi di masyarakat dan perubahan sosial pada tokoh utama dalam novel *Bekisar Merah*. Metode yang digunakan adalah metode deskripsi kualitatif. Penelitian kualitatif adalah yang bermaksud untuk memahami fenomena tentang apa yang dialami oleh subjek penelitian. Penulis memperoleh data dengan teknik baca dan teknik catat. Hasil penelitian yang diperoleh yaitu adanya fakta sosial yang meliputi gejala sosial, norma dan hokum. Gejala sosial dipengaruhi kemiskinan dan pendidikan pada masyarakat desa Karangsoga. Norma yang terdapat dalam novel *Bekisar Merah* adalah norma kesusilaan yaitu saling membantu, bergotong royong pada masyarakat dan adanya norma keagamaan. Hukum yang di maksud dalam novel *Bekisar Merah* adalah peraturan yang berupa norma dan sanksi yang dibuat dengan tujuan untuk mengatr tingkah laku manusia. Peristiwa sosial yang terjadi dalam novel *Bekisar Merah* adalah ketika Darsa berselingkuh dengan Sipah yang membuat semua orang membicarakannya dan peristiwa ketika pohon kelapa banyak direbahkan untuk masuknya jalur listrik. Perilaku sosial meliputi psikologi masyarakat desa pada novel. Adanya perubahan sosial pada tokoh utama yaitu Lasi, perubahan dari wanita desa hingga menjadi istri orang kaya yang membuat dirinya menjadi 'Bekisar Merah' di sebuah kota.

Kata kunci: fakta sosial, peristiwa sosial, perubahan sosial

ABSTRACT

The research will analyze social facts, social events, and social behavior that occurs in the community and social change on the main character in Bekisar Merah *novel. The method used in this research is qualitative descriptre method. Qualitative research is a research to understand phenomenon about what has experienced by the subject of usearch. The writer get the data by reading and recording technique. That is reading the whole novel and then recording the relevant datas which is connects to the analyzed object and conclude it, the result is there is a social fact included social symptom, norm and law. Social symptom influenced by proverties and education at society in Krangsoga village. Norms in the* Bekisar Merah *is norm of decency is helping each others work together in society and religion norm. verdict meant in* Bekisar Merah *novel is a rule, which is norm and sanction made to arrange human behavior. Social event happened in Bekisar Merah novel is with Darsa having affair with Sipah that*

make everyone talk about it and the when. Many coconuts trees collapsed for electricity lane. Social behavior includes habitant psychology at of village. There is social alteration of main participant Lasi. Change from village woman become a rich man's wife which make herself as 'Bekisar Merah' in a city.

Key words: *social fact, social behavior, social alteration*

A.   PENDAHULUAN

Sebuah karya sastra tercipta berdasarkan imajinasi pengarang. Suatu hal yang tidak dapat dipungkiri adalah suatu kenyataan bahwa seorang pengarang itu senantiasa hidup dalam suatu ruang dan waktu tertentu. Di dalamnya, ia akan senantiasa terlibat dengan berbagai permasalahan. Jabrohim (2001: 167) mengatakan bahwa dalam bentuk yang paling nyata, ruang dan waktu tersebut adalah masyarakat atau kondisi sosial, tempat berbagai pranata nilai di dalamnya berinteraksi. Dengan kata lain, konteks ini menyatakan bahwa suatu karya sastra bukanlah suatu karya yang bersifat otonom, berdiri sendiri melainkan suatu yang terikat erat dengan situasi dan kondisi lingkungan tempat karya itu diciptakan.

Sebuah karya sastra merupakan proses kreatif seorang pengarang terhadap realitas kehidupan sosial pengarangnya. Suatu karya sastra dapat dikatakan baik apabila karya sastra tersebut dapat mencerminkan zaman serta situasi dan kondisi yang berlaku dalam masyarakatnya. Sumardjo dan Saini K. M. (1991:9) mengatakan bahwa karya sastra yang baik juga biasanya memiliki sifat-sifat yang abadi dengan memuat kebenaran-kebenaran hakiki yang selalu ada selama manusia masih ada.

Salah satu bentuk karya sastra adalah novel. Novel adalah karya tertulis yang dibangun melalui unsur intrinsiknya. Novel *Bekisar Merah* merupakan karya Ahmad Tohari yang terdiri 312 halaman menampilkan karya sastra lama dengan kekhasan bahasa yang digunakan, serta gaya puitis dan bahasa Jawa. Cara pengisahan novel ini cukup menggugah rasa ingin tahu, mengungkap suatu masalah yang bagi kebanyakan orang dianggap lazim.

Cerita dalam novel *Bekisar Merah* ini menyinggung tentang pemerintah agar dapat melihat kesahjeteraan rakyat miskin khususnya desa-desa terpencil yang bekerja begitu keras bahkan nyawa menjadi taruhannya namun hasil yang mereka peroleh tidak pernah sesuai dengan pekerjaannya. Dalam novel ini, Ahmad Tohari masih memunculkan masyarakat Jawa yang polos, lugu dan memegang teguh nilai luhur budaya Jawa serta memberikan panutan, rujukan dalam setiap masalah yang dihadapi warga. Ahmad Tohari berhasil mengungkapkan seluruh kisah dengan bahasa yang lancer, mengalir.

B. LANDASAN TEORI

1. Pengertian Novel

Novel berasal dari bahasa Italia *novella*, dalam bahasa Jerman *novelle* yang berarti sebuah barang baru yang kecil' dan kemudian diartikan sebagai cerita pendek dalam bentuk prosa. Dewasa ini istilah *novella* dan *novelle* mengandung pengertian yang sama dengan istilah Indonesia *novellet* (Inggris: novelette) yang berarti sebuah karya prosa fiksi yang tidak terlalu panjang namun juga tidak terlalu pendek. Novel

merupakan karya fiksi yang mengungkapkan aspek-aspek kemanusian yang lebih mendalam dan disajiakan dengan halus. Novel menurut karya Kamus Besar Bahasa Indonesia (2000:214) adalah "karangan prosa yang panjang mangandung rangkaian cerita kehidupan seseorang dengan orang sekelilingnya dengan menonjolkan watak dan sifat pelakunya. " Dalam The American Colage, dikatakan bahwa novel adalah suatu cerita fiksi dengan panjang tertentu, melukiskan para tokoh, gerak serta adegan kehidupan yang nyata *represnentative* dalam suatu alur atau suatu kehidupan yang agak kacau atau kusut

Novel merupakan bentuk karya sastra paling populer di dunia. Bentuk sastra ini paling banyak beredar, lantaran daya komunikasinya yang luas pada masyarakat. Dalam Ensiklopedia Sastra Indonesia (2003: 546) bahwa novel berasal dari Inggris *novel* dan Prancis *roman*. Prosa rekaan yang panjang, menyuguhkan tokoh-tokoh dan menampilkan serangkaian peristiwa dan latar secara tersusun. Cerita rekaan yang melukiskan puncak-puncak peristiwa kehidupan seseorang, mengenai kejadian-kejadian yang luar biasa dalam kehidupannya, secara melompat-lompat dan berpindah-pindah. Dari berbagai peristiwa itu lahirlah konflik, suatu pertikaian yang kemudian justru mengubah nasib orang tersebut.

2.   Pengertian Sosiologi

Sosiologi berasal dari bahasa latin, yaitu *socius* yang berarti 'kawan' atau 'teman'. Sedangkan *logos* berarti 'ilmu pengetahuan'. Dari bahasanya dapat diperoleh definisi secara singkat tentang sosiologi yakni ilmu yang mempelajari tentang masyarakat. Sosiologi adalah ilmu mengenai " *das sein*" dan bukan *" das sollen"*. Sosiologi meneliti masyarakat serta perubahannya menurut keadaan kenyataan. Sosiologi sebagai ilmu yang mempelajari kehidupan manusia dalam masyarakat dalam proses pertumbuhannya dapat dibedakan dengan ilmu-ilmu kemasyarakatan lain seperti Ilmu Ekonomi, Sejarah, Hukum, Antopologi Ilmu Kejiwaan dan lain sebagainya; akan tetapi secara kenyataan dalam praktek kehidupan masyarakat (sosial) tidak mungkin dapat dipisahkan.

Menurut Soerjono Soekanto (1982), bahwa perkembangan dari perhatian terhadap masyarakat seperti diuraikan di atas, terjdi pada tiap-tiap masyarakat di dunia ini. Pemikiran terhadap masyarakat lambat laun mendapat bentuk sebagai suatu ilmu pengetahuan yang dinamakan Sosiologi, pertama kali terjadi di Benua Eropa. Banyak usaha-usaha, baik bersifat ilmiah maupun yang bersifat non ilmiah telah berusaha membentuk sosiologi sebagai ilmu pengetahuan yang berdiri sendiri. beberapa pendorong utamanya adalah meningkatkan perhatian terhadap kesejahteran masyarakat dan perubahan-perubahan yang terjadi di dalam masyarakat. Berbed dengan di Eropa, sosiologi di Amerika Serikat diubungkan dengan usaha-usaha untuk meningkatkan keadaan-keadaan sosial manusia dan sebagai suatu pendorong untuk menyelesaikan persoalan yang ditimbulkan oleh kejahatan, pelanggaran, pelacuran, pengangguran, kemiskinan, konfik dan peperangan.

Sosiologi adalah bagian dari ilmu-ilmu sosial yang bersama-sama menghadapi masyarakat sebagai objeknya. Seperti pernah dikemukakan Aguste Comte (seorang ahli filsafat berkebangsaan prancis) bahwa sosiologi adalah filsafat tentang manusia dan filsafat pergaulan hidup. Konsep yang dikemukakan oleh Comte tersebut mencerminkan pengertian bahwa sosiologi itu merupakan pengetahuan yang menyoroti secara tajam mengenai hubungan manusia, golongan, asal, ras dan kemajuannya serta bentuk dan kewajibannya.

3. Pengertian Sosiologi Sastra

Menurut Kamus Besar Bahasa Indoneesia (1989 : 85), Sosiologi sastra "merupakan pengetahuan tentang sifat dan perkembangan masyarakat dari atau mengenai sastra karya para kritikus dan sejarahwan yang terutama mengungkapkan pengarang yang dipengaruhi oleh status lapisan masyarakat tempat ia berasal, ideologi politik dan sosialnya, kondisi ekonomi serta khalayak yang ditujunya. " Sosiologi sastra tidak terlepas dari manusia dan masyarakat yang bertumpu pada karya sastra sebagi objek yang dibicarakan. Sosiologi sebagai suatu pendekatan terhadap karya sastra yang masih mempertimbangkan karya sastra dan segi-segi sosial.

Sosiologi sastra memiliki perkembangan yang cukup pesat sejak penelitian-penelitian yang menggunakan teori struktualisme dianggap mengalami stagnasi. Didorong oleh adanya kesadaran bahwa karya sastra harus difungsikan sama dengan aspek-aspek kebudayaan yang lain, maka karya sastra harus dipahami sebagai bagian yang tak terpisahkan dengan sistem komunikasi secara keseluruha Dalam konteks ini, sesungguhnya sosiologi sastra dab sastra berbagai masalah yang sama. Seperti halnya sosiologi, sastra juga berurusan dengan manusia dalam masyarakat sebagi usahanya untuk mengubah masyarakat itu. Dengan demikian, karya sastra dapat dianggap sebagai usaha untuk menciptakan kembali dunia sosial, yaitu hubungan manusia dengan keluarga, lingkungan, politik, negara, ekonomi, dan sebaginya yang juga menjadi urusan sosiologi. Dapat disimpulkan bahwa sosiologi dapat memberi penjelasan yang bermanfaat tentang sastra, dan bahkan dapat dikatakan bahwa tanpa sosiologi, pemahaman tentang sastra belum lengkap (Damono,1979).

4. Sosiologi sebagai Pendekatan Sastra

Pendekatan yang dilakukan terhadap karya satra pada dasarnya ada dua, yaitu pendekatan instrinsik dan ekstrinsik. Unsur-unsur novel yang diangkat dari segi isi karya sastra, seperti tema, alur atau plot, perwatakan, gaya bahasa dan penokohan. Sedangkan unsur-unsur ekstrinsik berupa pengaruh dari luar yang terdapat dalam karya sastra itu diantaranya sosiologi, politik, filsafat antropologi dan lain-lain. Pendekatan terhadap sastra yang mempertimbangkan segi-segi kemasyarakatan itu disebut sosiologi sastra dengan menggunakan analisis teks untuk mengetahui strukturnya yang kemudian dipergunakan memahami lebih dalam lagi gejala sosial yang di luar sastra (Damono, 2003:3).

Pendekatan sosiologi mempunyai segi yang bermanfaat dan berdaya guna yang tinggi bila para kritikus tidak meluapkan atau memperhatikan segi-segi intrinsik yang membangun karya sastra. Pendekatan sosiologi sastra yang paling banyak dilakukan saat ini menaruh perhatian yang besar terhadap aspek dokumenter sastra. Pandangan ini beranggapan bahwa sastra merupakan cermin langsung dari pelbagi segi struktual sosial, hubungan kekeluargaan, pertentangan kelas, dan lain-lain. Dalam hal ini, tugas sosiologi sastra adalah menghubungkan pengalaman tokoh-tokoh khalay dan situsi ciptaan pengarang itu dengan sejarah yang Nampak asal-usulnya. Tema dan gaya yang ada dalam karya sastra, yang bersifat pribadi itu, harus diubah menjadi hal-hal yang sosial sifatnya.

5. Fakta Sosial, Peristiwa Sosial, dan Perilaku Sosial

a. Fakta sosial

Fakta sosial hakikatnya adalah mempengaruhi tindakan manusia. Tindakan individu yang merupakan hasil proses pendefinisian realitas sosial serta Fakta sosial hakikatnya adalah mempengaruhi tindakan manusia. Tindakan individu yang merupakan hasil proses pendefinisian realitas sosial serta bagaimana orang mendefinisikan situasi, asumsi yang mendasari bahwa manusia adalah makhluk yang kreatif dalam membangun dunia dan sosialnya sendiri. Menurut Durkhiem fakta sosial adalah cara bertindak, berpikir, serta berperasaan yang berda di luar individu dan mempunyai kekuatan memaksa . Fakta terdiri dari kenyataan yang disusun oleh suatu materi-materi yang saling berhubungan dalam bentuk interaksi antar manusia, jadi sifatnya independen dan subjektifitas manusia.

Gejala sosial menggambarkan sesuatu yang mempengaruhi atau dipengaruhi oleh perilaku makhluk disekitar masyarakat. Cara kita melakukan hal-hal tertentu. Gejala sosial merupakan suatu fenomena gejala-gejala yang ada didalam kehidupan bermasyarakat ini terjadi secara spontan dan pada umumnya menimbulkan perubahan-perubahan, baik itu perubahan yang mengarah pada sesuatu yang positif maupun negativ. Contoh dari gejala sosial adalah masalah yang terjadi dalam masyarakat contohnya kemiskinan. kemudian norma sosial adalah kebiasaan umum yang menjadi patokan perilaku dalam suatu kelompok masyarakat dan batasan wilayah tertentu. Norma-norma biasanya didalam masyarakat dinyatakan dalam bentuk-bentuk kebiasaan, tata kelakuan dan adat istiadat atau hukum adat. Hukum adalah peraturan yang berupa norma dan sanksi yang dibuat dengan tujuan untuk mengatur tingkah laku manusia, menjaga ketertiban, keadilan, mencegah terjadinya kekacauan. Hukum memiliki tugas untuk menjamin bahwa adanya kepastian hokum dalam masyarakat.

b. Perilaku Sosial

Perilaku sosial merupaakan perilaku seseorang mereflesikan kumpulan sifat unik yang dibawanya ke dalam suasana tertentu yaitu perilaku yang ditunjukan seseorang ke orang lain. Pengertian perilaku dapat dibatasi sebagai keadaan jiwa untuk berpendapat, berpikir, bersikap dan lain sebagainya yang merupakan refleksi dari berbagai macam aspek, baik fisik maupun non fisik. Factor yang mempengaruhi perilaku sosial adalah psikologi sosial. Perilaku sosial adalah suasana saling ketergantungan yang merupakan keharusan untuk menjamin keberadaan manusia (Rusli Ibrahim, 2001).

Perilaku sosial meliputi psikologi sosial adalah cabang ilmu psikologi yang meneliti dampak atau pengaruh sosial terhadap perilaku manusia. Psikologi sosial bias dikatakan ilmu jiwa sosial yang mempelajari jiwa masyarakat, memfokuskan pada tingkah laku manusia sebagai individu. Psikologi sosial telah memeberikan pencerahan bagaimana pikiran manusia berfungsi dan memperkaya jiwa dari masyarakat. Melalui barbagai penelitian laboratorium dan lapangan yang dilakukan secara sistematis, para psikolog sosial telah menunjikan bahwa untuk dapat memahami perilaku manusia, harus dapat mengenali bagaimana peranan situasi, permasalahan, dan budaya.

Latar belakang timbulnya psikologi sosial, banyak beberapa tokoh berpendapat seperti Gabriel Tarde mengatakan pokok teori psikologi sosial berpangkal pada proses imitasi sebagai dasar dari pada interaksi sosial antar manusia, kemudian dijelaskan lagi oleh Gustave Le Bon, bahwa pada manusia terdapat dua macam jiwa yaitu jiwa individu dan jiwa massa yang masing-masing berlainan sifatnya.

c.   Peristiwa Sosial

Peristiwa sosial merupakan sejarah yang terjadi atau timbul dapat disebabkan oleh peristiwa-peristiwa lainnya yang mengakibatkan terjadinya perubahan sosial. Perubahan sosial merupakan sesuatu yang bersifat universal, dan akan selalu terjadi di berbagai tempat, kondisi, ataupun situasi yang berbeda. Perubahan ini terkait dengan lokasi, manusia, serta sisi fungsional dari unsur-unsur lama dan unsur-unsur baru, serta kondisi lingkungan yang ada.

6.   Perubahan Sosial Tokoh Utama

Setiap kehidupan masyarakat manusia senantiasa mengalami suatu perubahan. Perubahan-perubahan pada kehidupan masyarakat tersebut merupakan fenomena sosial yang wajar, oleh karena setiap manusia mempunyai kepentingan yang tak terbatas. Perubahan-perubahan akan nampak setelah tatanan sosial dan kehidupan masyarakat yang lama dapat dibandingkan dengan tatanan dan kehidupan masyarakat yang baru. Kehidupan desa, dapat dibandingkan antara sebelum dan sesudah mengenal surat kabar, listrik dan televisi.

Perubahan sosial adalah perubahan yang terjadi pada masyarakat mengenai nilai-nilai sosial, norma, dan berbagai pola dalam kehidupan manusia. Hakikatnya, setiap orang diseluruh dunia akan mengalami perubahan-perubahan yang diketahui jika membandingkan suatu masyarakat di masa tertentu dengan masyarakat di masa lampau. Sehingga dapat dikatakan bahwa masyarakat yang satu dengan masyarakat yang lain tidak selalu sama karena terdapat suatu masyarakat dengan perubahan yang lebih cepat dibandingkan masyarakat lainnya.

Perubahan-perubahan yang terjadi bisa merupakan kemajuan atau mungkin justru suatu kemunduran. Unsur- unsur kemasyarakatan yang mengalami perubahan biasanya adalah mengenai nilai-nilai sosial, norma-norma sosial, pola-pola keperilakuan, organisasi sosial, lembaga-lembaga kemasyarakatan, stratifikasi sosial, kekuasaan, tanggung jawab, kepemimpinan, dan sebagainya. Faktor-faktor yang mempengaruhi perubahan sosial adalah pertentangan atau konflik dan timbunan kebudayaan dan penemuan baru.

Pertentangan atau konflik adalah Pertentangan antara anggota-anggota masyarakat dapat terjadi karena perubahan yang pesat, sebagaimana dijelaskan oleh Roucek dan Werren. Masyarakat yang heterogen biasanya ditandai dengan kurang dekatnya hubungan antara orang satu dengan orang lainnya atau kelompok lainnya, individu cenderung mencari jalannya sendiri-sendiri. Sementara itu, kondisi sumber pemenuhan kebutuhan semakin terbatas, sehingga persaingan tidak dapat dihindari. Jika proses ini memuncak, pertentangan akan terjadi pada masyarakat yang bersangkutan. Pada saat masyarakat dalam keadaan konflik, dapat timbul kekecewaan dan keresahan sosial, maka pada saat itu pula individu-individu pada umumnya sangat mudah terpengaruh terhadap hal-hal yang baru. . Pertentangan mungkin terjadi antara individu dengan kelompok atau antara kelompok dengan kelompok. Konflik adalah adanya perbedaan yang sulit ditemukan kesamaannya atau didamaikan baik itu perbedaan kepandaian, ciri fisik, pengetahuan, keyakinan dan adat istiadat.

Timbunana kebudayaan dan penemuan baru adalah Timbunan kebudayaan yang merupakan faktor penyebab perubahan sosial yang penting. Kebudayaan dalam kehidupan masyarakat senantiasa terjadi penimbunan, yaitu suatu kebudayaan semakin

lama semakin beragam dan bertambah secara akumulatif. Bertumbuhnya kebudayaan ini karena adanya penemuan baru dari anggota masyarakat pada umumnya.

Terjadi juga pada situasi masyarakat yang tergolong fanatik terhadap kebudayaan-kebudayaan lama, tidak mudah dihilangkan. Tetapi dengan adanya kebudayaan baru, maka terjadi benturan-benturan kebudayaan, jika kebudayaan baru dianggap lebih besar fungsinya oleh sebagian besar anggota masyarakat, maka kebudayaan lama akan ditinggalkan atau lebur menjadi satu dengan kebudayaan yang baru. Masyarakat perkotaan meupakan contoh perubahan yang relatif cepat, karena masyarakat kota cenderung terbuka terhadap kebudayaan-kebudayaan baru. Penemuan-penemuan baru adalah penciptaan pengelompokan individu-individu yang baru, atau penciptaan adat istiadat baru, maupun suatu perilaku sosial yang baru

C.   METODE PENELITIAN

Penelitian ini menggunakan penelitian deskripsi kualitatif. Penelitian kualitatif dipergunakan untuk memperoleh gambarn empiris mengenai sosiologi sastra pada novel *Berkisar Merah* karya Ahmad Tohari. Penelitian kualitatif adalah penelitian yang bermaksud untuk memahami fenomena tentang apa yang dialami oleh subjek penelitian misalnya perilaku, persepsi, motivasi, tindakan dan lain-lain dengan cara deskripsi dalam bentuk kata-kata dan bahasa, pada suatu konteks khusus alamiah dan dengan memanfaatkan berbagai metode almiah. Dalam penelitian ini yang menjadi sumber data penelitian adalah novel *Berkisar Merah* Karya Ahmad Tohari cetakan keempat bulan september tahun 2001 dan dengan ukuran panjang buku 18 cm. penerbit PT Gramedia Pustaka Utama, Jl. Palmerah Barat 33-37 Jakarta. Teknik pengumpulan data menggunakan teknik baca dan teknik catat.

D.   HASIL PENELITIAN

1.   Analisis sosiologi sastra dalam novel *Bekisar Merah*

Fakta Sosial yang terdapat dalam Novel *Bekisar Merah* berikut bukti pernyataan:
"Ditebangi? Oh, ya. Aku baru sadar sekarang. Kawat listrik akan menjalar ke mana-mana. Banyak pohon kelapa akan dirobohkan. "
" Ya. Banyak penyadap datang kepadaku karena mereka harus merelakan pohon-pohon kelapa sumber penghidupan mereka dirobohkan tanpa uang pengganti. Tetapi aku tak bias berbuat apa-apa. (halaman 291)
Dari kutipan diatas menceritakan tentang sebuah aturan dalam masyarakat, bahwa pohon-pohon kelapa para penyadap akan dirobohkan karena listrik akan mulai memasuki desa Karangsoga, mereka para penyadap bingung dan tidak tahu harus berbuat apa-apa, bahkan uang pengganti untuk pohon kelapa pun mereka tidak dapatkan. Padahal sumber penghidupan para warga di desa hanya mengandalkan dari pohon kelapa. Dari uraian cerita diatas terdapat fakta sosial, yaitu dengan cara bertindak dan berpikir yang berada di luar individu dan mempunyai kekuatan memaksa.
Yang mempengaruhi fakta sosial dalam novel adalah sebagai berikut :
a. Gejala Sosial pada novel *Bekisar Merah* berikut bukti pernyataannya :
" Sejak kecil Kanjat tahu teman-teman lelaki dan perempuan sering terpaksa meninggalkan kegembiraan main gasing atau keleleng karena harus membantu orangtua mencari kayu. Karena sebab yang sama teman-teman bermain Kanjat kebanyakan putus di jalan sebelum tamat sekolah dasar. (halaman 121)

Dari kutipan diatas menceritakan bahwa pendidikan masyarakat dalam novel *Bekisar Merah* ini hanya sampai menginjak sekolah dasar, permasalahan hidup membuat masyarakat desa harus merelakan anak-anak mereka tidak bersekolah demi membantu orang tua mencari nafkah. Kalaupun ada warga desa sampai bersekolah tinggi seperti kanjat. Bagi mereka itu hanya diperuntukan kepada orang yang kaya saja sedangkan mereka tidak mungkin sebab untuk makan saja susah apalagi untuk bersekolah tinggi. Padahal pendidikan hal terpenting bagi kehidupan. Pendidikan merupakan masalah sosial dalam novel *Bekisar Merah*, dan termasuk dalam fakta sosial sebab permasalahan yang terjadi itu menyeluruh dala satu desa.

b. Norma Sosial pada novel *Bekisar Merah* berikut bukti pernyataan:

rang-orang perempuan mengurus Darsa dan Lasi. Celana pendek Darsa yang basah dilepas dengan hati-hati. Ada yang memaksa Darsa menegak telur ayam mentah. Mereka lega setelah menemukan tubuh Darsa nyaris tanpa cedera kecuali beberapa luka goresan pada tangan dan punggung. Tetapi bau kencing terasa sangat menyengat. Lasi pun siuman setelah seorang perempuan meniup-niup telinganya. (halaman 21)

Dari kutipan diatas terdapat norma sosial yaitu gotong royong antar masyarakat, kebiasaan yang dilakukan warga desa apabila ada yang terkena musibah adalah saling membantu seperti yang terjadi pada Darsa ketika terjatuh dari pohon kelapa, tetangga dating untuk menolong dan mengurus Darsa yang tengah kesakitan.

c. Hukum pada novel *Bekisar Merah* berikut bukti pernyataan:

"Atau tentang Cimeng; ayahnya harus masuk penjara selama lima bulan karena kedapatan membawa cabang-cabang kayu pinus yang dipungut di tepi hutan untuk kayu bakar. Padahal barang yang di bawa itu hanyalah sisa curian sekelompok maling yang direstui mandor hutan sendiri. " (halaman 121)

Dari kutipan di atas menceritakan tentang para penyadap yang mencuri kayu di hutan untuk dijadikan kayu bakar untuk mengolah nira, ayah Cimeng merupakan salah satu warga yang tertangkap basah oleh mandor hutan ketika sedang mengambil kayu-kayu hutan yang tidak seberapa, namun hukuman yang, Ia terima sangat membuatnya sedih karena anak da istrinya harus membanting tulang demi memenuhi kebutuhan sehari-hari. Ayah Cimeng harus di penjara dengan tuduhan pencurian.

d. Perilaku Sosial

"Bila aku kembali aku merasa pasti semua orang Karangsoga tetap seperti dulu atau malah lebih senang menyakiti aku. " (halaman 176)

Dari kutipan di atas, diceritakan bahwa Lasi sangat sedih dan kecewa setelah kejadian yang menimpa rumah tangganya bersama Darsa, rasa sakit hatinya menghujam dada Lasi, menurutnya perbuatan Darsa sungguh keterlaluan. Kanjat yang datang untuk membujuk Lasi agar mau pulang ke rumah Emaknya ternyata sia-sia, Lasi tidak ingin melihat Darsa maupun orang-orang di Desa Karangsoga yang selalu menyakiti dan memandang dirinya hanya dengan sebelah mata.

e. Peristiwa Sosial

"Tetapi kebanyakan orang percaya bahwa semua kesontoloyoan Darsa bermula dari akal-akalan Bunek. Sipah yang cacat dan sangat pemalu kurang layak dianggap punya keberanian menggoda Darsa. Seorang penutur dengan gaya sangat meyakinkan berkata, orang pertama yang tahu akan kesembuhan Darsa tentulah Bunek sendiri. Kata petutur ini, kesembuhan Darsa tidak boleh dibuktikan langsung pada istrinya, melainkan harus kepada orang lain lebih dahulu. Kata penutur itu pula, yang demikian adalah syarat yang biasa dilakukan oleh dukun lemah pucuk seperti Bunek. "

Dari kutipan di atas, diceritakan bahwa perbuatan yang di lakukan oleh Darsa kepada Sipah adalah suruhan dari Bunek, Bunek sengaja ingin menjebak Darsa sehingga menjadikan Sipah sebagai umpannya dan Darsalah yang harus bertanggung jawab atas semua perbuatannya itu.

2.   Analisis Perubahan sosial pada tokoh utama dalam novel *Bekisar Merah*

Timbunan Kebudayaan dan Penemuan Baru berikut bukti pernyataan :
"Maka Lasi mulai belajar menikmati dunianya yang baru, berusaha yakin bahwa dirinya memang cantik dan pantas menjadi bagian dari kehidupan orang-orang kaya, semua itu adalah pandum yang tak perlu ditolak. Jadi Lasi bisa merasa benar-benar senang ketika misalnya, suatu kali diajak Handarbeni terbang ke Bali. Atas desakan Handarbeni Lasi pun akhirnya bersedia terjun ke kolam dalam sebuah hotel mewah di sana dengan pakaian renang yang tipis dan sangat ketat. Handarbeni tertawa-tawa di pinggir kolam. Banyak mata lelaki menatap Lasi. Dan lama-kelamaan Lasi merasa nikmat jadi pusat perhatian banyak lelaki. " (halaman 265).
Dari kutipan di atas, diceritakan bahwa Lasi yang dulu sebagai wanita desa yang polos, pemalu dan dengan ciri khasnya sebagai wanita Jawa yang selalu memakai baju kebaya dan menggulung rambut dengan kesederhanaannya. Kini mengalami perubahan ketika tinggal di Kota. Kebudayaan kota yang kebanyakan sudah mengalami kemajuan dan modernisasi membuat Lasi lupa diri. Seperti kutipan di atas menceritakan betapa Lasi merasa senang menjadi pusat perhatian orang-orang yang ada disekitarnya, dengan menggunakan baju renang yang ketat dan tipis padahal di desa Lasi tidak pernah menggunakan busana ketat ataupun tipis.

a. Pertentangan atau konflik berikut bukti pernyataannya :
"Semua yang hadir diam. Mereka membenarkan Mbok wiryaji tetapi mereka juga tahu apa artinya bila Lasi meminjam uang kepada Pak Tir. Nanti Lasi tak boleh lagi menjual gulanya kepada pedagang lain dan harga yang diterimanya selalu lebih rendah. Malangnya bagi istri seorang penyadap kepahitan ini masih lebih manis daripada membiarkan suami tak berdaya dan terus menerus mengerang kesakitan (halaman 24)
Petikan diatas menunjukan bahwa pertentangan dan konflik terjadi di antara masyarakat di desa Karangsoga, kehidupan sebagai penyadap kelappa tidaklah mudah, bahkan untuk meminjam uang mereka rela untuk memohon dan mengemis kepada pengepul gula. Seperti yang terjadi pada Lasi ataupun istri-istri para penyadap lainnya yang pernah memilki pengalaman yang serupa dengan Lasi.

E.   PENUTUP

Dari novel *Bekisar Merah* karya Ahmad Tohari terdapat fakta sosial. Faktor-faktor yang mempengaruhi fakta sosial adalah gejala sosial, norma dan hukum. Gejala sosial meliputi masalah sosial yang terjadi di masyarakat contohnya dalam novel *Bekisar Merah* ini adalah kemiskinan dan pendidikan. Norma meliputi norma kesusilaan dan norma agama, kemudian faktor yang mempengaruhi fakta sosial adalah hukum.

Selain fakta sosial juga terdapat peristiwa sosial pada novel *Bekisar Merah* yaitu peristiwa pertama terjadi ketika Darsa jatuh dari pohon kelapa saat sedang menyadap air nira, peristiwa itu membuat kehebohan antar warga. Peristiwa kedua ketika Lasi sedang menjual gula kepada pengepul gula, di sana ia merasa ada keanehan pada setiap tatapan orang-orang disekitarnya. Peristiwa ketiga adalah ketika desa Karangsoga di hebohkan

dengan berita perselingkuhan antara Darsa dan Sipah, semua orang menceritakan bahkan menebak-nebak kejadian pada malam ketika Darsa pergi ke rumah Bunek. Peristiwa keempat terjadi ketika warga menyaksikan pohon-pohon kelapa mereka di rebahkan menggunakan chain shaw dan gergaji, satu persatu pohon mereka tumbang. Pemotongan pohon kelapa ini diakibatkan masuknya jalur listrik ke desa membuat mereka para penyadap hanya bisa diam terpaku . Selain peristiwa sosial ada juga perilaku sosial dalam novel *Bekisar Merah* ini meliputi psikologi sosial, yang mepelajari jiwa masyarakat. Seperti sedih, kecewa, marah dan bahagia.

Adanya peristiwa sosial sehingga akan menimbulkan perubahan sosial dalam hal ini tokoh utama (Lasi), perubahan sosial didorong oleh beragam masalah seperti ekonomi, politik, budaya, nilai,ilmu, teknologi, agama dan sikap manusia dalam anggota masyarakat. Perubahan sosial di pengaruhi oleh 1 (satu) faktor timbunan kebudayaan dan penemuan baru, yang menceritakan perubahan kebudayaan dan pola pikir pada tokoh utama. Kemudian 2 (dua) pertentangan dan konflik, yang menceritakan konflik rumah tangga dan konflik batin Lasi dengan orang-orang Karangsoga yang selaly mencibir dan mengolok-olok dirinya.

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MITOS DAN CERITA RAKYAT KUTAI *IKAN BAUNG PUTIH* DI MUARA KAMAN: KAJIAN STRUKTURALISME

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ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan struktur cerita rakyat *Ikan Baung Putih* dan hubungannya dengan mitos ikan baung putih yang berkembang di Muara Kaman. Hubungan cerita rakyat dengan mitos yang berkembang diketahui dengan menyusun pola aktan dan fungsional dalam analisis cerita. Hasil penelitian menunjukkan bahwa cerita rakyat *Ikan Baung Putih* memiliki hubungan yang sangat erat dengan mitos yang berkembang. Raja Setanyer dikisahkan pernah meminta pertolongan kepada ikan Baung Putih agar diselamatkan dari serangan cacing tanah. Ikan Baung Putih menerima permintaan itu dengan mengajukan beberapa syarat antara lain, Raja Setanyer dan keturunannya tidak boleh memakan daging ikan Baung Putih. Apabila kesepakatan itu dilanggar, maka akan ada musibah yang datang berupa penyakit gatal-gatal dan kudisan pada tubuh. Kesepakatan inilah yang kemudian menjadi mitos yang berkembang di Muara Kaman.

Kata Kunci: mitos, cerita rakyat, strukturalisme, ikan Baung Putih.

ABSTRACT

This study aimed to describe the structure of folklore Ikan Baung Putih and its relationship with the myth of ikan baung putih growing in Muara Kaman. Relations folklore with myths known weave patterns and functional actants in the analysis of the story. The results showed that the folklore Ikan Baung Putih has a very close relationship with the myth that developed. King Setanyer told never ask for help to the ikan Baung Putih to be saved from the attack earthworms. Ikan Baung Putih accepted the request to propose several measures, among others, King Setanyer and their offspring should not eat the flesh of ikan Baung Putih. If the agreement is violated, then there would be a calamity that comes in the form of itching and scabies on the body. The deal is then a myth that developed in Muara Kaman.

Key words: *myth, folklore, structuralism, ikan Baung Putih.*

A. PENDAHULUAN

Sebagai masyarakat Indonesia yang mempunyai keanekaragaman suku dan budaya, tentu akan sangat disayangkan jika kita tidak mengetahui cerita-cerita rakyat Nusantara. Apalagi, jika cerita itu berasal dari daerah kita sendiri. Cerita rakyat yang

berjudul *Ikan Baung Putih* adalah salah satu cerita rakyat suku Kutai yang berasal dari Muara Kaman. Cerita ini mengisahkan tentang peristiwa yang pernah terjadi pada masa lampau. Muara Kaman dahulu pernah diserang oleh sekelompok cacing yang ingin membalas dendam atas kematian pemimpin mereka. Ceritanya, Raja Setanyer yang pada waktu menjadi Raja Kutai meminta pelayan istananya untuk membuatkan sebuah masakan yang terbuat dari usus ayam. Usus ayam pada waktu itu sangat sulit untuk didapatkan dan ketika pelayan istana mendapatkannya, usus ayam tersebut jatuh ke sungai Mahakam saat dibersihkan. Karena takut raja marah, pelayan istana akhirnya mengganti usus ayam dengan cacing tanah yang ia temukan di pinggir sungai. Tersajilah sebuah menu makanan yang terbuat dari cacing tanah untuk Raja Setanyer.

Dalam cerita rakyat *Ikan Baung Putih,* terdapat mitos yang berkembang pada masyarakat. Mitos itu mengandung larangan atau pantangan bagi masyarakat Muara Kaman agar tidak memakan ikan baung putih. Oleh karena itu, penelitian terhadap cerita rakyat *Ikan Baung Putih* sangat penting untuk mengetahui hubungan antara mitos dengan cerita rakyat dan pengaruh yang disebabkan oleh cerita tersebut bagi masyarakat Muara Kaman. Hal inilah yang menjadi latar belakang dalam penelitian terhadap *Mitos dan Cerita Rakyat Suku Kutai Ikan Baung Putih di Muara Kaman: Kajian Strukturalisme.*

Berdasarkan latar belakang yang telah diuraikan sebelumnya, maka rumusan masalah dalam penelitian ini adalah sebagai berikut: (1) Bagaimana struktur cerita rakyat Kutai *Ikan Baung Putih* di Muara Kaman ? (2) Bagaimana hubungan mitos dan cerita rakyat *Ikan Baung Putih* di Muara Kaman? Adapun tujuan dari penelitian ini adalah sebagai berikut: (1) Untuk mendeskripsikan struktur cerita rakyat Kutai *Ikan Baung Putih* yang terdapat di Muara Kaman, (2) Untuk mendeskripsikan hubungan mitos dan cerita rakyat *Ikan Baung Putih* di Muara Kaman.

B. LANDASAN TEORI

1. Cerita Rakyat

Menurut Macculoch dalam Bunanta (1998: 22), cerita rakyat adalah bentuk tertua dari sastra romantik dan imaginatif, fiksi tak tertulis dari manusia masa lampau dan manusia primitif di semua belahan dunia.Cerita rakyat sudah ada sebelum masyarakat mengenal tulisan. Menurut Bascom dalam Danandjaja (2007: 50) mengatakan bahwa cerita rakyat dapat dibagi dalam tiga golongan besar, yaitu mite, legenda, dan dongeng.

2. Mitos

Menurut Levi-Strauss (dalam Endraswara, 2013: 110) mitos tidak selalu sama dengan konsep mitos pada umumnya. Mitos tidak selalu relevan dengan sejarah dan kenyataan. Mitos juga selalu bersifat sakral dan suci. Oleh karena itu, mitos yang suci pada suatu tempat, ditempat lain dianggap biasa. Menurut Gaster dalam buku Taum (2011: 20) mengungkapkan, "dalam kisah-kisah mitologi pada zaman primitif, hubungan paralel intrinsik antara kenyataan dan bayangan diungkapkan secara eksplisit oleh hubungan konstan antara kata dan tindakan di dalam ritus pemujaan."

3. Ciri-ciri Mitos

Berdasarkan pengertiannya, dapat dilihat ciri-ciri yang terdapat di dalam sebuah mitos. Pertama, ceritanya dianggap pernah terjadi. Kedua, berkaitan dengan alam semesta dan adat istiadat atau kebudayaan suatu masyarakat. Ketiga, mengisahkan peristiwa gaib. Keempat, ditokohi oleh para dewa atau makhluk setengah dewa. Kelima, terjadinya di masa lampau yang tidak bisa ditentukan dengan pasti kapan terjadinya. Menurut Levi-Strauss (dalam Endraswara, 2013: 111), mitos memiliki ciri khas antara lain: (1) jika mitos memiliki makna, maka letaknya tidak pada elemen-elemen yang terisolasi di dalam komposisi sebuah mitos, melainkan pada suatu cara yang mengombinasikan elemen-elemennya; (2) bahasa dalam mitos menampilkan ciri tersendiri, yaitu merujuk pada kejadian masa lalu, misalnya wacana: pada suatu hari, konon dahulu kala dan sebagainya; dan (3) mitos tersusun dari satuan-satuan, yang terdiri atas *gross constituent unit* atau disebut mitem (*mythemes*).

4. Hubungan Mitos dan Cerita Rakyat

Cerita rakyat rakyat *Ikan Baung Putih* dalam penelitian ini, sampai saat ini masih hidup di tengah masyarakat Muara Kaman. Cerita ini dinilai sebagai cerita suci oleh masyarakat pengikutnya sehingga berpengaruh juga pada kehidupan masyarakat Muara Kaman, khususnya masyarakat Kutai Setanyer. Mitos yang berkembang di dalam suatu masyarakat biasanya ada hubungannya dengan cerita rakyat. Kehadiran cerita rakyat menjadi pendukung yang kuat terhadap mitos yang dipercayai oleh masyarakat. Sebagai contoh misalnya cerita rakyat Nyi Roro Kidul yang memperkuat sebuah mitos yang beredar bahwa orang dilarang memakai pakaian berwarna hijau saat berkunjung ke Pantai Selatan. Begitupun dengan mitos yang berkembang di Muara Kaman. Masyarakat Kutai di Muara Kaman tidak boleh memakan ikan baung putih. Hal ini bisa jadi erat kaitannya dengan cerita rakyat *Ikan Baung Putih*. Aspek kepercayaanlah yang memberikan kekuatan pada mitos untuk menjadi cerita yang suci dan dipercaya oleh masyarakat kolektifnya.

5. Strukturalisme Naratologi A.J Greimas

Algirdas Julien Greimas adalah seorang ahli sastra asal Perancis yang menganut teori struktural. Ia mengembangkan teori strukturalisme menjadi strukturalisme naratif dan memperkenalkan konsep satuan naratif terkecil dalam karya sastra yang disebut aktan. Kajian pada sebuah cerita tidak harus terpaku dengan satu skema aktan saja, karena sebuah cerita bisa saja mempunyai lebih dari satu skema aktan. Satuan dasar cerita yang menerangkan tindakan logis dan bermakna yang membentuk narasi disebut fungsi (Taum, 2011: 144-145).

a. Pola Aktan
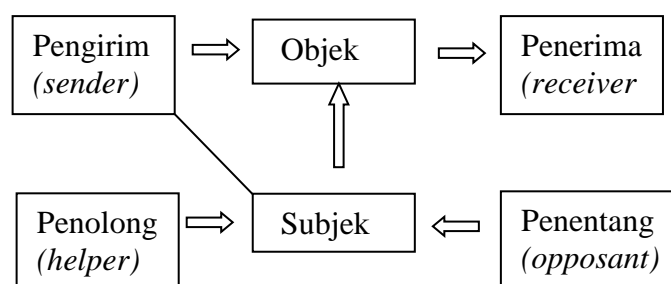
Adapun penjelasan dari fungsi-fungsi tersebut menurut adalah sebagai berikut.
1. Pengirim (*sender*) adalah seseorang atau sesuatu yang menjadi sumber ide atau gagasan yang berfungsi sebagai penggerak cerita. *Sender* ini menimbulkan keinginan bagi subjek untuk mendapatkan objek.
2. Penerima (*receiver*) adalah sesuatu atau seseorang yang menerima objek hasil perjuangan dari subjek.
3. Subjek adalah seseorang atau sesuatu yang mendapat tugas untuk mencari objek.
4. Objek adalah seseorang atau sesuatu yang diinginkan oleh subjek.
5. Penolong (*helper*) adalah sesuatu atau seseorang yang membantu subjek untuk mendapatkan objek.
6. Penghalang (*opposant*) adalah sesuatu atau seseorang yang menjadi penghalang bagi subjek untuk mendapatkan objek.

b. Struktur Fungsional

Bagian Pertama	Bagian Kedua			Bagian Ketiga
	Transformasi			
Situasi Awal	Tahap Uji Kecakapan	Tahap Utama	Tahap Kegemilangan	Situasi Akhir

C. HASIL DAN PEMBAHASAN

Dari hasil analisis struktural pada cerita *Ikan Baung Putih*, maka cerita tersebut terbagi menjadi empat pola sebagai berikut :

Pola pertama, dalam analisis strukturalisme cerita rakyat Kutai *Ikan Baung Putih,* memberikan keterangan bahwa fungsi-fungsi aktan terisi oleh lima aktan. Pertama, fungsi pengirim (*sender*) diisi oleh keinginan Raja Setanyer memakan usus ayam. Keinginan ini menjadi penggerak bagi subjek untuk mendapatkan objek. Kedua, fungsi penerima (*receiver*) tidak diiisi oleh seseorang atau sesuatu apapun. Karena, penerima objek tidak berhasil mendapatkan hasil perjuangan objek. Penerima objek itu sendiri adalah Raja Setanyer yang tidak berhasil memakan usus ayam. Ketiga, fungsi subjek yang diisi oleh Raja Setanyer sebagai pelaku utama. Keempat, fungsi objek yang diisi oleh usus ayam sebagai sesuatu yang diinginkan Raja Setanyer. Kelima, fungsi penolong (*helper*) diisi oleh pelayan istana yang berperan sebagai pahlawan bagi Raja Setanyer untuk mendapatkan usus ayam. Keenam, fungsi penentang (opposant) diisi oleh sungai. Dalam pola satu ini, sungai menjadi penghalang bagi Raja Setanyer mendapatkan objek. Karena, usus ayam yang diinginkan Raja Setanyer jatuh ke dalam sungai Mahakam. Dengan demikian, pola satu menunjukkan bahwa subjek tidak berhasil mendapatkan objek.

Pola kedua, dalam analisis strukturalisme cerita rakyat Kutai *Ikan Baung Putih,* memberikan keterangan bahwa fungsi-fungsi aktan terisi oleh lima aktan. Pertama, fungsi pengirim (*sender*) diisi oleh keinginan Raja Setanyer memakan cacing tanah. Keinginan raja ini berawal dari masakan yang pernah disajikan oleh pelayan istana. Sebenarnya, menu masakan yang dibuat seharusnya dari usus ayam. Namun, karena peristiwa usus ayam terjatuh ke sugai, digantilah usus ayam dengan cacing tanah oleh sang pelayan. Pelayan istana sudah berterus terang kepada Raja Setanyer prihal

masakan yang dibuatnya. Hal inilah yang membuat Raja Setanyer ingin kembali mencicipi masakan dari cacing tananh. Kedua, fungsi penerima (*receiver*) diiisi oleh Raja Setanyer karena pada pola kedua, Raja Setanyer berhasil mendapatkan objek yang diinginkan dengan bantuan pengawal kerajaan. Ketiga, fungsi subjek yang diisi oleh Raja Setanyer sebagai pelaku utama. Keempat, fungsi objek diisi oleh cacing tanah sebagai sesuatu yang diinginkan Raja Setanyer. Kelima, fungsi penolong (*helper*) diisi oleh pelayan istana yang berperan sebagai pahlawan bagi Raja Setanyer untuk mendapatkan cacing tanah. Pengawal kerajaan membantu raja dengan mencari cacing tanah sebanyak mungkin selama bertahun-tahun lamanya. Keenam, fungsi penentang (*opposant*) tidak diisi seseorang atau sesuatu apapun. Karena, dalam proses subjek mendapatkan objek sama sekali tidak ada penentang. Dengan demikian, pola dua menunjukkan bahwa subjek berhasil mendapatkan objek. Dengan kata lain, Raja Setanyer berhasil mendapatkan apa yang diinginkan, yaitu cacing tanah.

Pola ketiga, dalam analisis strukturalisme cerita rakyat *Ikan Baung Putih* memberikan keterangan bahwa fungsi-fungsi aktan hanya terisi oleh empat aktan saja. Pertama, fungsi pengirim (*sender*) diisi oleh keinginan balas dendam yang dimiliki oleh pasukan cacing. Keinginan ini muncul akibat kematian Raja Cacing yang telah dimakan oleh Raja Setanyer. Kedua, fungsi penerima (*receiver*) tidak diiisi oleh seseorang atau sesuatu apapun. Karena, penerima objek tidak berhasil mendapatkan hasil perjuangan subjek. Ketiga, fungsi subjek yang diisi oleh pasukan cacing sebagai pelaku dalam aksi balas dendam. Mereka melakukan penyerbuan terhadap kerajaan yang Raja Setanyer. Keempat, fungsi objek yang diisi oleh Raja Setanyer sebagai sesuatu yang diinginkan oleh pasukan cacing. Keinginan untuk balas dendam atas kematian pimpinan mereka. Kelima, fungsi penolong (*helper*) tidak diisi oleh seseorang atau sesuatu apapun. Pasukan cacing dalam menjalankan aksinya, tidak mendapatkan bantuan atau pertolongan dan siapapun. Keenam, fungsi penentang (*opposant*) diisi oleh ikan Baung Putih yang berusaha menyelamatkan Raja Setanyer dari penyerangan pasukan cacing. Kehadiran ikan Baung Putih menjadikan pasukan cacing kalah dan tidak berhasil memusnahkan Raja Setanyer. Dengan demikian, pola tiga menunjukkan bahwa subjek tidak berhasil mencapai keinginannya.

Pola keempat, dalam analisis strukturalisme cerita rakyat *Ikan Baung Putih* memberikan keterangan bahwa fungsi-fungsi aktan terisi oleh enam aktan. Pertama, fungsi pengirim (*sender*) diisi oleh keinginan untuk pergi ke Ujung Tanjung. Keinginan ini dimiliki oleh Raja Setanyer. Ujung Tanjung merupakan tempat di tanah seberang Muara Kaman. Ujung Tanjung merupakan tempat pelarian bagi Raja Setanyer agar terhindar dari serangan pasukan cacing. Kedua, fungsi penerima (*receiver*) diiisi oleh Raja Setanyer yang berhasil mendapatkan hasil perjuangannya, yaitu selamat dari serangan pasukan cacing dengan pergi ke Ujung Tanjung. Ketiga, fungsi subjek diisi oleh Raja Setanyer yang menjadi pelaku utama dalam bagian cerita pada pola empat. Keempat, fungsi objek yang diisi oleh Ujung Tanjung merupakan sesuatu yang diingin dicapai oleh Raja Setanyer sebagai tempat menyelamatkan diri. Kelima, fungsi penolong (*helper*) diisi oleh ikan Baung Putih yang menjadi pahlawan bagi Raja Setanyer mencapai keinginannya. Ikan Baung Putih membantu Raja Setanyer menyebrangi sungai Mahakam dengan menarik sebuah rakit hingga ke Ujung Tanjung. Keenam, fungsi penentang (*opposant*) diisi oleh pasukan cacing yang menyerang Raja Setanyer sebagai aksi balas dendam. Namun, aksi ini berhasil digagalkan oleh ikan Baung Putih. Raja Setanyer berhasil diselamatkan oleh ikan Baung Putih. Sebelum diselamatkan, antara raja dan ikan baung membuat sebuah kesepakatan atau perjanjian.

Diantara perjanjian itu adalah bahwa apabila Raja Setanyer berhasil diselamatkan, maka ia dan keturunannya tidak boleh memakan daging ikan Baung Putih. Persyaratan ini akhirnya disepakati oleh kedua belah pihak. Dengan demikian, pola keempat menunjukkan bahwa subjek berhasil mencapai keinginannya, yaitu sampainya Raja Setanyer ke Ujung Tanjung.

Dari hasil analisis cerita menunjukkan bahwa cerita rakyat *Ikan Baung Putih* termasuk ke dalam golongan cerita mite. Beberapa ciri-ciri mitos dapat ditemukan dalam cerita rakyat *Ikan Baung Putih*. Ciri-ciri itu adalah sebagai berikut.

1. Memiliki Ciri Tersendiri

Bahasa yang ada dalam mitos menampilkan ciri tersendiri, yaitu merujuk pada kejadian pada masa lalu yang tidak bisa ditentukan kapan kejadian itu terjadi. Terdapat beberapa kalimat yang merujuk pada masa lalu dalam cerita rakyat *Ikan Baung Putih*, yaitu pada bagian pertama terdapat kalimat "pada suatu zaman." Pada bagian kelima dan ketujuh terdapat kalimat "suatu hari". Pada bagian kedelapan terdapat kalimat "suatu pagi."

2. Terjadi pada Masa Lalu

Cerita mitos diyakini oleh masyarakat pendukungnya merupakan cerita yang terjadi pada masa lalu dan mengisahkan tokoh-tokoh pada masa lalu juga. Munculnya tokoh Raja Setanyer yang pernah mempimpin sebuah kerajaan di Muara Kaman memberikan kesan bahwa cerita rakyat *Ikan Baung Putih* terjadi pada masa lampau. Tokoh Raja Setanyer dapat dilihat pada bagian kedua, ketiga dan keempat.

3. Berkaitan dengan Adat Istiadat atau Kebudayaan

Salah satu ciri mitos adalah ceritanya mengandung adat istiadat atau kebudayaan. Pada bagian keenam dalam cerita Ikan Baung Putih terdapat kebudayaan masyarakat dilingkungan kerajaan pada masa pemerintahan Raja Setanyer. Kebudayaan itu berupa makanan yang terbuat dari cacing tanah. Makanan yang menjadi menu favorit dilingkungan kerajaan.

4. Ditokohi oleh Dewa atau Setengah Dewa

Ciri mitos yang lain adalah cerita yang ada di dalamnya ditokohi oleh para dewa atau makhluk setengah dewa. Bahkan, makhluk-makhluk supranatural yang tidak bisa diterima oleh akal manusia. Pada bagian kedelapan, kesembilan dan kesepuluh. Dalam cerita *Ikan Baung Putih* muncul tokoh semu berupa dewa dan makhluk supranatural berupa ikan Baung Putih yang diperintahkan untuk membantu Raja Setanyer. Walaupun nalar manusia tidak bisa menerima, akan tetapi, cerita ini tetap dipercayai oleh masyarakat pendukungnya bahwa tokoh-tokoh tersebut memang ada.

Dalam beberapa uraian di atas, terlihat bahwa mitos dan cerita rakyat Ikan Baung Putih memiliki hubungan yang tidak bisa dipisahkan. Apabila pada bagian akhir cerita, yaitu bagian kedelapan, kesembilan dan kesepuluh dikaitkan dengan pola aktan yang keempat, maka terdapat hubungan antara keduanya. Baik pola aktan maupun bagian-bagian tersebut menunjukkan adanya hubungan antara Raja Setanyer dengan ikan Baung Putih. Peristiwa yang menimpa kerajaan Setanyer membuat Raja Setanyer pergi ke tepi sungai. Raja meminta bantuan ikan Baung Putih untuk diantar ke Ujung Tanjung dengan menyepakati beberapa syarat yang diajukan oleh ikan Baung Putih. Salah satu syarat tersebut adalah pantangan bagi Raja Setanyer dan keturunannya untuk tidak memakan daging ikan Baung Putih. Jika Raja Setanyer dan keturunannya melanggar perjanjian tersebut, maka mereka akan ditimpakan musibah berupa penyakit (gatal-gatal dan kudisan). Hal inilah yang menjadi sumber mitos yang berkembang pada masyarakat Kutai di Muara Kaman.

D. PENUTUP

Berdasarkan hasil penelitian pada cerita rakyat suku Kutai yaitu, cerita *Ikan Baung Putih* di Muara Kaman, maka kesimpulannya sebagai berikut:

1. Struktur cerita rakyat Kutai *Ikan Baung Putih* terbagi atas tiga pola aktan dan tiga pola fungsional. Masing-masing pola memberikan gambaran cerita secara jelas. Susunan pola-pola itu seperti berikut ini.

   a. Pola I: Raja Setanyer sebagai subjek menduduki peran sebagai pelaku dalam cerita. Pembantu istana sebagai pahlawan atau penolong (*helper*) bagi Raja Setanyer dalam mendapatkan objek. Usus ayam adalah objek yang ingin didapatkan Raja Setanyer. Dalam pola ini, Raja Setanyer gagal mendapatkan objek.

   b. Pola II: Raja Setanyer sebagai subjek menduduki peran sebagai pelaku dalam cerita. Pengawal istana berperan sebagai pahlawan bagi Raja Setanyer untuk mendapatkan objek. Cacing sebagai objek menduduki peran sebagai sesuatu yang diinginkan oleh raja. Dalam pola ini, Raja Setanyer berhasil mendapatkan objek.

   c. Pola III: Pasukan cacing sebagai subjek menduduki peran sebagai pelaku dalam cerita. Raja Setanyer sebagai objek yang dituju oleh pengirim *(sender)*. Ikan Baung Putih sebagai penentang (*opposant*) bagi pasukkan cacing yang akan menggagalkan penyerangan. Dalam pola ini, pasukan cacing tidak berhasil melenyapkan Raja Setanyer.

   d. Pola IV : Raja Setanyer sebagai subjek dalam cerita menduduki peran utama memiliki keinginan untuk pergi ke Ujung Tanjung demi menyelamatkan diri dari penyerangan pasukan cacing. Ujung Tanjung menduduki fungsi sebagai objek yang menjadi tujuan bagi Raja Setanyer. Pasukan cacing merupakan penentang (*opposant*) kepergian raja dan ikan Baung Putih merupakan penolong *(helper)* bagi Raja Setanyer. Dalam pola ini, Raja Setanyer berhasil menyelamatkan diri ke Ujung Tanjung berkat bantuan ikan Baung Putih.

2. Hubungan mitos dan cerita rakyat *Kutai Ikan Baung Putih* terdapat pada pola aktan dan bagian-bagian cerita yang dianalisis. Pola tersebut adalah pola keempat yang saling berhubungan dengan bagian kedelapan, kesembilan dan kesepuluh yang menunjukkan adanya perjanjian antara Raja Setanyer dan ikan Baung Putih sehingga meninbulkan mitos pada masyarakat Muara Kaman.

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ANALISIS STRATA NORMA PUISI *MAHAKAM* KARYA KORRIE LAYUN RAMPAN

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ABSTRAK

Tujuan dari penelitian ini adalah untuk mendeskripsikan strata norma yang terdapat pada puisi *Mahakam* karta Korrie Layun Rampan. Metode yang digunakan dalam penelitian ini adalah kualitatif. Hasil penelitian menunjukkan bahwa dalam puisi *Mahakam* penulis menceritakan dunia penulis itu sendiri dalam menjalani hidup di perantauan tanpa keluarga. Pada judul puisi ini sendiri mengartikan ia meninggalkan mahakam, yaitu nama sebuah sungai dimana si penyair itu dilahirkan. Lapis bunyi yang terdapat pada puisi *Mahakam* karya Korrie Layun Rampan adalah eufoni. Seluruh bait yang terdapat pada puisi tersebut menggunakan ragam buni eufoni, karena penyair sendiri ingin menyatakan semangat, dan keharuan dengan cara lembut tentang apa yang dialami penyair. Kata-kata yang dipilih dalam puisi ini menggunakan teknik tak langsung berupa gambaran dengan lukisan-lukisan atau cerita kiasan berupa keindahan alam dan juga suara-suara tidak langsung. Lapis objek pada puisi *Mahakam* ini antara lain latar tempat dan waktunya ialah pantai di pagi dan sore hari pada tahun 1974. Pelaku pada puisi *Mahakam* itu sendiri ialah penyair itu sendiri, dikarenakan si penyair menceritakan kerinduannya kepada keluar disaat ia sedang merantau. Dunia yang digambarkan pengarang dalam puisi *Mahakam* adalah kerinduan kepada keluarga disaat ia tinggal ke tanah perantauan.

Kata kunci : puisi *mahakam*, strata norma

ABSTRACT

The aim of this research is to describe the level of norms which is found in Mahakam *poem by Korrie Layun Rampan. The method used in this research is qualitative research. The result of this reseach, in* Mahakam *poem the writer told the story of himself living far away from his family. In the title of the poem itself, it means he left mahakam, the name of the river wjere he was born. The meaning layer in* Mahakam *poem by Korrie Layun Rampan is euphony. All verses found in the poem use various euphony sounds, because the writer wanted to declare spirit and sensitivity in a delicate way about what the writer has experienced. The words chosen in this poem used indirect technique in a form of pictures with paintings or the voice of nature and indirect voice. The object layer in the*

Mahakam *poem is the location setting and the time is in the beach in the morning and evening in 1874. The person in the* Mahakam *poem is the writer himself, because the writer is telling his longing feeling to the family when he was far away. The world described by the writer in* Mahakam *poem is the longing feeling to thw family when he was far away.*

***Keywords*:** Mahakam *poem, norms level*

A.   PENDAHULUAN

Sastra adalah suatu kegiatan kreatif, sebuah karya seni. Sastra merupakan segala sesuatu yang tertulis dan tercetak (Wellek dan Waren, 1990: 3-11). Karya sastra merupakan hasil imajinasi manusia bersifat indah dan dapat menimbulkan kesan indah pada pembacanya. Salah satu karya sastra ialah puisi, menurut Samuel Taylor Coleridge, puisi adalah kata yang terindah dalam susunan terindah. Penyair memilih kata-kata yang setepatnya dan disusun secara sebaik-baiknya, misalnya seimbang, simetris, antara satu unsur dengan unsur lain sangat erat hubungannya, dan sebagainya. Puisi sebagai sebuah karya seni sastra dapat dikaji dari bermacam-macam aspek. Puisi dapat dikaji struktur dan unsur-unsurnya, mengingat bahwa puisi itu adalah struktur yang tersusun dari bermacam-macam unsur. Dapat pula dikaji jenis-jenis atau ragam-ragamnya, mengingat bahwa ada beragam puisi.

Dikemukakan oleh Wellek dan Warren (dalam Pradopo, 2012: 14) bahwa puisi adalah sebuah susunan yang kompleks, maka untuk memahaminya perlu dianalisis sehingga dapat diketahui bagian-bagian serta jalannya secara nyata. Oleh karena itu, puisi sesungguhnya harus dimengerti sebagai struktur norma-norma. Karya sastra tidak hanya merupakan satu sistem norma, tetapi juga terdiri dari beberapa lapis norma. Adapun lapis norma tersebut ialah lapis bunyi, lapis arti, lapis ketiga, lapis keempat, dan lapis kelima.

Dalam penelitian ini, puisi yang diangkat ialah milik sastrawan nasional berasal dari Kutai Barat, Kalimantan Timur. Beliau adalah Korrie Layun Rampan. Selain menciptakan puisi, beliau juga banyak menghasilkan buku dengan bentuk beragam seperti, cerpen, novel, dan cerita anak. Salah satu puisi yang akan diteliti oleh penulis ialah puisi yang berjudul *Mahakam*.

Berdasarkan uraian tersebut, penulis mengambil keputusan untuk menganalisis struktur pada puisi *Mahakam* karya Korrie Layun Rampan berdasarkan starata norma yang dikemukakan oleh Roman Ingarden, yaitu lapis bunyi, lapis arti/makna, lapis objek-objek yang dikemukakan, latar, pelaku, dan dunia pengarang, lapis yang dilihat dari titik pandang tertentu yang tak perlu dinyatakan, tetapi terkandung di dalamnya, dan lapis metafisika.

B.   DASAR TEORI

1.   Strata Norma Roman Ingarden

Karya sastra, baik puisi ataupun prosa, merupakan sebuah struktur. Struktur di sini dalam arti bahwa karya sastra itu merupakan susunan unsur-unsur yang

bersistem, yang antara unsur-unsurnya terjadi hubungan timbal balik, saling menentukan. Dengan demikian, kesatuan unsur-unsur dalam sastra bukan hanya berupa kumpulan atau tumpukan hal-hal atau benda-benda yang berdiri sendiri, melainkan hal-hal itu saling terikat, saling berkaitan, dan saling bergantung (Pradopo, 2012:118).

Karya sastra itu tidak hanya merupakan satu sistem norma, melainkan terdiri dari beberapa lapis norma. Masing-masing norma menimbulkan lapis norma di bawahnya. Adapun lapis norma tersebut adalah lapis bunyi, lapis arti, lapis ketiga, lapis keempat, dan lapis kelima (Pradopo, 2012:14-15).

a. Lapis Bunyi

Puisi tersebut berupa satuan-satuan suara: suara suku kata, kata, dan berangkai merupakan seluruh bunyi puisi itu yang merupakan suara frase dan suara kalimat. Dengan adanya satuan-satuan suara itu, orang menangkap arti.

Adapun hal yang masih berhubungan erat dengan pembicaraan bunyi ialah rima. Bunyi-bunyi yang berulang, pergantian yang teratur, dan variasi-variasi bunyi menimbulkan suatu gerak yang hidup. Ataupun pergantian turun naik, panjang pendek, keras lembut ucapan bunyi bahasa dengan teratur. Jadi lapis bunyi dalam puisi itu adalah semua satuan bunyi yang berdasarkan konvensi bahasa tertentu. Adapun macam ragam bunyi yang dapat kita ketahui, antara lain:

(1) Ragam bunyi Kakofoni (*Cacophony*)

Bunyi kakofoni ini cocok dan dapat untuk memperkuat suasana yang tidak menyenangkan, kacau balau, serba tidak teratur, bahkan memuakkan. Ragam bunyi ini dapat dipakai untuk menciptakan suasana ketertekanan, keterasingan, kesedihan, syahdu, suram, haru dan pilu. Secara visual ragam bunyi ini banyak memakai konsonan *k, p, t, s* (Pradopo, 2012:30).

(2) Ragam bunyi efoni (*euphony*)

Efoni (*euphony)* ialah kombinasi-kombinasi bunyi yang merdu atau bunyi yang indah. Orkestrasi bunyi yang merdu ini biasanya untuk menggambarkan perasaan mesra, kasih sayang atau cinta, serta hal-hal yang menggembirakan. Contoh *euphony* antara lain berupa kombinasi bunyi-bunyi vocal *a, e, i, u, o* dengan bunyi-bunyi konsonan bersuara seperti *b, d, g, j* dan bunyi *liquida* seperti *r* dan *l*, serta bunyi sengau *m, n, nya* dan *ng* (Pradopo, 2014: 27-29).

(3) Bunyi Onomatope

Bunyi onomatope disebut sebagai ragam bunyi berupa peniruan atas bunyi-bunyi yang ada di alam semesta, seperti bunyi angin, laut, pohon, binatang, dan sebagainya dalam bentuk penanda (Suryaman dala Wiyatmi, 2012:43).

b. Lapis arti (*units of meaning*)

Lapis arti berupa rangkaian fonem, suku kata, kata, frase, dan kalimat. Semuanya itu merupakan satuan-satuan arti. Rangkaian kalimat menjadi aline, bab, dan keseluruhan cerita ataupun keseluruhan sajak (Pradopo, 2012:15). Dalam puisi belum cukup bila hanya dikemukakan maksudnya saja. Yang dikehendaki

penyair ialah, supaya siapa yang membaca dapat juga merasakan dan mengalami seperti apa yang dirasakan dan dialami penyair (Pradopo, 2012:49).

c. Lapis Ketiga

Lapis ketiga ialah objek-objek yang dikemukakan, latar, pelaku, dan dunia pengarang (Pradopo, 2012:18). Latar yang disebut juga sebagai landas tumpu menyarankan pada pengertian tempat, hubungan waktu dan lingkungan sosial tempat terjadinya peristiwa-peristiwa yang diceritakan (Abrams, 1981 : 175).

d. Lapis Keempat

Lapis keempat ialah lapis yang dilihat dari titik pandang tertentu yang tak perlu dinyatakan, tetapi terkandung di dalamnya. Sebuah peristiwa dalam sastra dapat dikemukakan atau dinyatakan "terdengar" atau "terlihat", bahkan peristiwa yang sama, misalnya suara jendela pintu, dapat memperlihatkan aspek luar atau dalam watak. Misalnya pintu berbunyi halus dapat memberi sugesti yang membuka atau menutup seorang wanita atau orang yang berwatak hati-hati (Pradopo, 2012:15).

e. Lapis Kelima

Lapis kelima, berupa sifat-sifat metafisis yang sublime, yang tragis, mengerikan atau menakutkan dan yang suci dengan sifat-sifat ini seni dapat memberikan renungan kepada pembaca. Pada lapis ini pembaca diajak untuk merenung dan berpikir atau berimajinasi apa yang terdapat pada puisi yang sedang dibaca. Tujuan adanya imajinasi ialah agar pembaca atau pendengar mampu memahami dan benar-benar mengerti makna dari puisi tersebut. Akan tetapi, tidak setiap karya sastra di dalamnya terdapat lapis metafisis seperti itu (Pradopo, 2012:15).

C. METODE PENELITIAN

1. Jenis Penelitian

Penelitian ini dilakukan melalui pendekatan kualitatif. Artinya, data yang dikumpulkan bukan berupa angka-angka, melainkan data tersebut berasal dari naskah, wawancara, catatan lapangan, dokumen pribadi, memo, dan dokumen resmi lainnya. Sehingga yang menjadi tujuan dari penelitian kualitatif ini adalah ingin menggambarkan realita empirik dibalik fenomena secara mendalam, rinci, dan tuntas.

2. Teknik Pengumpulan Data

Penelitian ini berdasarkan pada analisis teoritis dan empiris. Dalam pengumpulan data digunakan beberapa teknik pengumpulan data sebagai berikut: (a) membaca berulang-ulang isi dari puisi tersebut, langkah ini digunakan untuk mendapatkan pemahaman terhadap puisi tersebut; (b) membaca buku-buku yang

berkaitan dengan penelitian; (c) mengidentifikasi dan mengklasifikasikan data; (d) menganalisis data; dan (e) menyusun laporan.

3.   Teknik Analisis Data

Analisis data ialah proses mengubah data hasil penelitian menjadi informasi yang dapat digunakan untuk mengambil kesimpulan serta mengorganisasikan dan mengurutkan data ke dalam pola, kategori dan satuan uraian dasar sehingga dapat ditemukan rumusan masalah dalam suatu penelitian, analisis data yang ditemukan dengan langkah-langkah sebagai berikut: (a) mengurutkan data yang memenuhi unsur strata norma yang terdapat pada puisi *Mahakam* karya Korrie Layun Rampan; dan (b) menyajikan hasil data yang telah dianalisis secara unsur strata norma pada puisi *Mahakam* karya Korrie Layun Rampan.

D.   ANALISIS DATA DAN PEMBAHASAN

MAHAKAM
Korrie Layun Rampan

Bait I
Senja pun membenam dalam tragedi Abad ini
jalan ini semakin sunyi
Tapi kita tak sampai-sampai juga

Bait II
Angin dari relung itu
Semakin runcing
Dan menciptakan garis ungu

Bait III
Haruskah ke arah lain jalan pantai
kita kawinkan sepi
Antara dua badai?!

Bait IV
Tualang panjang ini
Semakin jauh semakin lengang
Langkah pun lelah menapak juang

Bait V
Lalu kelepak yang menjauh
Longsong itu
Tanggalan pun jatuh

Bait VI
Tinggallah gerimis renyai
Dan bait-bait sunyi
Ketika jam pun sampai
Menunjuk-nunjuk tempat sepi

1. Analisis Data

Penelitian yang akan digunakan untuk menganalisis puisi *Mahakam* karya Korrie Layun Rampan adalah dengan menggunakan analisis strata norma Roman Ingarden. Analisis tersebut terdiri dari beberapa lapis, yaitu lapis bunyi, lapis arti, lapis objek, lapis dunia dan lapis metafisis.

1.1 Lapis Bunyi

Bait I
Senja pun membenam dalam tragedi Abad ini
jalan ini semakin sunyi
Tapi kita tak sampai-sampai juga

Pada bait pertama puisi, bunyi didominasi oleh asonansi vokal /a/ serta diikuti oleh bunyi sengau /m/ dan /n/ yang menyebabkan bunyi tidak merdu dan konsonan /k/ dan /p/, akan menimbulkan suara kacau, gundah, sedih. Aliterasi terjadi pada kata *membenam, semakin* dan *sampai-sampai*, karena pada kata tersebut terdabat pengulangan bunyi sengau *m* pada setiap barisnya.

Bait II
Angin dari relung itu
Semakin runcing
Dan menciptakan garis ungu

Pada bait kedua ini penggunaan dominan asonansi vokal /a/ dan /i/, serta konsonan /k, t, s/ dimana huruf ini menimbulkan suasana kecewa, sedih serta bentuk rima yang tidak teratur ini akan menimbulkan puisi ini menjadi berat. Kombinasi terjadi pada kata *angin, semakin,* dan *menciptakan.*

Bait III
Haruskah ke arah lain jalan pantai
kita kawinkan sepi
Antara dua badai?!

Pada bait ketiga terdapat pengulangan kata tanya di baris pertama dan ketiga. Rima pada tiap baris puisi ini semuanya menggunakan akhiran vokal /i/ dan tiap barisnya didominasi vokal /a/ juga konsonan /k/ dibaris kedua dan ketiga. Asonansi pada bait ini juga dibuktikan dengan kata tanda *haruskah* pada baris pertama, dan tanda baca tanya pada baris ketiga. Suasananyapun akan menjadi gembira atau riang dan akan muncul juga suasana yang berat dan sedih.

Bait IV
Tualang panjang ini
Semakin jauh semakin lengang
Langkah pun lelah menapak juang

Pada bait keempat ini memiliki dominasi vokal /a, e/ dan pengulangan bunyi sengau /ng/ di dua kalimat baris pertama dan pada akhiran baris kedua dan tiga. Bada bait ini juga terdapat konsonan /k, s/ dibaris kedua dan tiga yang begitu jelas, dimana huruf ini mengartikan suasana kesedihan.

Dari analisis di atas dapat disimpulkan bahwa ragam bunyi yang terdapat pada puisi *mahakam* karya Korrie Layun Rampan adalah perpaduan antara eufoni dan kakofoni dimana bunyi ini akan menimbulkan efek magis. Karena di samping menimbulkan suasana yang gembira dan ringan, puisi ini juga memunculkan suasana yang berat dan sedih. Pemanfaatan bunyi pada puisi ini akan mendukung suasana yang ingin ditimbulkan oleh penyair pada puisinya.

1.2 Lapis Arti

Bait ke-1
Senja pun membenam dalam tragedi Abad ini
jalan ini semakin sunyi
Tapi kita tak sampai-sampai juga

Dalam sajak *Mahakam* penyair membuka dibait pertama ini dengan suasana kesedihan, karena di baris pertama terdapat kata *membenam* dan *tragedi*. Dimana penulis mengartikan puisi dibait ini tentang perpisahan dengan keluarga dan kekasih untuk menuntut ilmu diperguruan tinggi di Yogyakarta. Kata *jalan, sunyi* dan *tak sampai-sampai* menceritakan bahwa perjalanannya yang begitu lama untuk menuntut ilmu hanyalah sendirian tanpa ada keluarga dan juga kekasih.

Bait ke-2
Angin dari relung itu
Semakin runcing
Dan menciptakan garis ungu

Pada bait kedua ini penyair merasakan kesejukan dan kenyamanan saat merasakan pendidikan, tetapi juga merasakan lika liku kehidupan di tanah perantauan yang semakin hari semakin menakutkan, dimana arti tersebut terdapat pada kata *angin, relung dan runcing*. Ketika sedang memiliki masalah, penyair menyukai kesendirian di pantai pada pagi hari sambil menikmati terbitnya matahari yang menghasilkan cahaya merah dan menyinari langit biru yang menjadikannya warna ungu disatu sudut langit, arti tersebut juga terdapat pada frasa *garis ungu*.

Bait ke-3
Haruskah ke arah lain jalan pantai
kita kawinkan sepi
Antara dua badai?!

Bait ini terdapat pengulangan kata tanya berbentuk penegasan, kata baris pertama ialah *haruskah* yang dimana sebagai kata tanya penegas untuk menanyakan apakah harus melewati atau dengan cara lain untuk menuju pantai yang lain untuk menikmati keindahan. Pada baris kedua si penyair menginginkan untuk menyatukan kesendirian yang dialaminya dengan kesendirian yang ada pada keluarganya. Dibaris akhir terdapat tanda baca tanya (?) dan seru (!) yang dimana tanda ini ketika disatukan menjadi sebuah pertanyaan yang tegas yang

mengartikan bahwa penyair ingin menyatukan kesendirian dan permasalahan yang sama dengan tempat berbeda.

1.3 Lapis Ketiga

Objek-objek yang dikemukakan dalam puisi mahakam karya Korrie Layun Rampan, sebagai berikut.

a. Latar

Latar ialah keterangan mengenai tempat, dan waktu yang terdapat pada puisi mahakam.

1) Latar Waktu

Latar waktu yang terdapat pada puisi ialah *senja, abad*, *tanggalan*, dan *jam*. Dibuktikan dengan data berikut.

	***Senja** pun membenam dalam tragedi **Abad** ini*
Bait I	*jalan ini semakin sunyi*
	Tapi kita tak sampai-sampai juga

Menceritakan usia si penyair yang bertambah tua dan harus meninggalkan tempat kelahiran untuk menuntut ilmu di perguruan tinggi dengan waktu yang lama.

	Lalu kelepak yang menjauh
Bait V	*Longsong itu*
	***Tanggalan** pun jatuh*

Bait ini menceritakan tentang suara-suara teriakan tanpa wujud yang terlihat perlahan-lahan menjauh, menjauh di sini maksudnya ialah dukungan dari keluarga perlahan-lahan menghilang hingga si penyair menyelesaikan pendidikannya dan kembali ke kampung kelahirannya.

	Tinggallah gerimis renyai
Bait VI	*Dan bait-bait sunyi*
	*Ketika **jam** pun sampai*
	Menunjuk-nunjuk tempat sepi

Arti pada bait ini mengartikan si penyair yang berdoa kepada Tuhan dan berharap suatu saat hingga akhirnya tiba ia akan kembali di mana ia dilahirkan bersama keluarganya.

2) Latar Tempat

Latar tempat yang terdapat pada puisi *Mahakam* ialah pantai dan tempat sepi. Dibuktikan dengan data sebagai berikut.

	*Haruskah ke arah lain jalan **pantai***
Bait III	*kita kawinkan sepi*

Antara dua badai?!

Bait ini menceritakan si penyair mempertanyakan harus dengan cara apa untuk menuju keindahan ketika jarak dan dua perbedaan yang susah untuk menjadi satu untuk saat ini.

Tinggallah gerimis renyai
Bait VI   Dan bait-bait sunyi
Ketika jam pun sampai
*Menunjuk-nunjuk **tempat sepi***

Arti pada bait ini mengartikan si penyair yang berdoa kepada tuhan dan berharap suatu saat hingga akhirnya tiba ia akan kembali dimana ia dilahirkan bersama keluarganya.

b.   Pelaku

Pelaku atau tokoh yang terdapat pada puisi *Mahakam* ialah keluarga dan kekasih si penyair. Dalam puisi mahakam itu sendiri pengarang mencoba menceritakan kisah perjalanan hidupnya ketika ia harus meninggalkan kampung halamannya untuk merantau atau menuntut ilmu di tempat yang sangat jauh dari keluarga dan harus meninggalkan kekasihnya juga.

c.   Dunia Pengarang

Dunia yang digambarkan pengarang pada puisi *Mahakam* adalah perjuangan si penyair dalam menjalankan hidup ketia ia jauh dari keluarga dan berjuang sendiri di Pulau Jawa untuk menuntut ilmu. Dalam kesedihan, si penyair mengungkapka bahwa perjuangan membutuhkan pengorbanan sekalipun pergi jauh dengan waktu yang lama dan meninggalkan keluarga di kampung.

Dengan membuat gambaran puisi tersebut, pengarang ingin memberi motifasi kepada pembaca untuk berusaha dalam meraih kesuksesan. Penyair juga mengatakan tetaplah berserah diri dan berdoa kepada tuhan di saat apapun, senang ataupun sedih.

1.4   Lapis Keempat

Lapis dunia dalam puisi *Mahakam* yang ditulis pada tahun 1974 yang jika dilihat dari latar belakang kehidupan Korrie Layun Rampan sebagai penulis. Tahun 1974 Korrie sedang menempuh pendidikan tinggi di Universitas Gajah Mada.

Permasalahan yang dialaminya semenjak muda di Yogyakarta membuat Korrie menciptakan puisi tentang kegelisahannya dan kesedihannya. Hal ini sesuai dengan bait ke lima, yaitu:

Senja pun membenam dalam tragedi Abad ini
jalan ini semakin sunyi

Tapi kita tak sampai-sampai juga

Bait ini menceritakan usia si penyair yang bertambah tua dan harus meninggalkan tempat kelahiran untuk menuntut ilmu di perguruan tinggi dengan waktu yang lama.

Tinggallah gerimis renyai
Dan bait-bait sunyi
Ketika jam pun sampai
Menunjuk-nunjuk tempat sepi

Arti pada bait ini mengartikan si penyair yang sedang bersedih dan hanya dapat berdoa kepada Tuhan dan berharap suatu saat hingga akhirnya tiba ia akan kembali dimana ia dilahirkan bersama keluarganya.

1.5 Lapis Kelima

Lapis metafisis pada puisi *Mahakam* adalah setiap kehidupan manusia pasti mengalami liku-liku kehidupan dunia. Ada kalanya mengalami cobaan yang berat dan ringan. Cobaan berat yang dialami dalam kehidupan ini misalnya perasaan jatuh cinta atau rindu kepada seseorang namun orang yang dicintai dan dirindukan amatlah sangat jauh dari pandangan kita. Hal tersebut membutuhkan perjuangan yang sangat besar untuk dapat menguatkan cinta dan rindu yang dimiliki.

Sama halnya yang dirasakan si penyair dalam puisi *Mahakam* tersebut, dimana Korrie yang sangat mencintai dan merindukan keluarga dan kekasihnya itu namun mereka dipisahkan oleh jarak dan waktu yang begitu lama. Akan tetapi, perjuangan Korrie yang melewati lika-liku kehidupannya di Yogyakarta untuk menuntut ilmu tidaklah sia-sia. Korrie mengajarkan kepada kita untuk tetap berjuang, berdoa dan pasrah kepada tuhan untuk melewati kesulitan yang dialami. Karena perjuangan yang terus-menerus, dan tidak pantang menyerah, akan mengantarkan kepada kebahagiaan.

2. Pembahasan

Dalam puisi *Mahakam* penulis menceritakan dunia penulis itu sendiri dalam menjalani hidup di perantauan tanpa keluarga. Pada judul puisi ini sendiri mengartikan ia meninggalkan *Mahakam*, yaitu nama sebuah sungai di mana penyair dilahirkan. Di sini penyair mengajak pembaca untuk terus berusaha dalam menghadapi permasalahan yang dihadapi dan tetap berdoa kepada Tuhan juga berusaha pantang menyerah.

Lapis bunyi yang terdapat pada puisi *Mahakam* karya Korrie Layun Rampan adalah eufoni. Seluruh bait yang terdapat pada puisi tersebut menggunakan ragam buni eufoni, karena penyair sendiri ingin menyatakan semangat, dan keharuan dengan cara lembut tentang apa yang dialami penyair. Kata-kata yang dipilih dalam puisi ini menggunakan teknik tak langsung berupa gambaran (imaji) dengan lukisan-lukisan atau cerita kiasan berupa keindahan alam dan juga suara-suara tidak langsung.

Lapis objek pada puisi *Mahakam* ini antara lain latar tempat dan waktunya ialah pantai di pagi dan sore hari pada tahun 1974. Pelaku pada puisi mahakam itu sendiri ialah penyair itu sendiri, dikarenakan si penyair menceritakan kerinduannya kepada keluar disaat ia sedang merantau.

Dunia yang digambarkan pengarang dalam puisi *Mahakam* adalah kerinduan kepada keluarga disaat ia tinggal ke tanah perantauan. Puisi ini bermaksud memberikan hal tersirat bagi pembaca bahwa doa dan perjuangan akan mengantarkan kepada kebahagiaan yang diinginkan.

E. PENUTUP

Dari analisis data yang telah dilakukan, kesimpulan yang dapat diambil dari penelitian strata norma Roman Inggarden pada puisi *Mahakam* karya Korrie Layun Rampan ini sebagai berikut.

1) Lapis bunyi yang ditemukan dalam puisi *Mahakam* karya Korrie Layun Rampan adalah *eufhoni*.
2) Lapis arti yang ditemukan pada puisi *Mahakam* karya Korrie Layun Rampan adalah penyair mengajak pembaca untuk berdoa, bersabar dan berjuang untuk mencapai cita-cita yang diinginkan
3) Lapis objek pada puisi *Mahakam* karya Korrrie Layun Rampan adalah:
    a. latar tempat dan waktu yaitu pantai, pagi hari, sore hari dan tahun 1974.
    b. pelaku pada puisi tersebut ialah si penyair itu sendiri.
    c. dunia yang digambarkan pengarang pada puisi *Mahakam* adalah doa, kesabaran dan perjuangan akan menghasilkan kesuksuksesan yang diinginkan
4) Lapis dunia. Sudut pandang dari puisi *Mahakam* ini ialah kerinduan kepada keluarga yang dirindukan si penyair yang ada di kampung halaman.
5) Lapis metafisis. Lapis metafisis pada puisi *Mahakam* karya Korrie Layun Rampan, yaitu untuk memberikan hal tersirat kepada pembaca mengenai maksud dari puisi tersebut, bahwa perjuangan dan tidak pantang menyerah akan membuahkan keberhasilan dan kebahagian

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JESSE'S PSYCHOSOCIAL DEVELOPMENT IN THE NOVEL *MY SISTER KEEPER* BY JODI PICOULT (2004)

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ABSTRACT

This research identified about the stages of Jesse's psychosocial development and the kind of factors that changed Jesse as a dynamic character. The method used descriptive qualitative, where the researcher described the stages of psychosocial development views of Jesse character and then tried to find out about the familial conflict that occurred on him. First was early childhood, Jesse was two years old and his personality still good. Second was play age. In this stage, Jesse changed his personality, because of the different treatment by his parents that he was yelled by his parents. Third was school age, Jesse was five until eleven years old. He did some rebellion to get attention from his parents, for example; revoked his teeth by using a fork and tried to suicide. Fourth was adolescent, it was the climax of Jesse's character, between the age of twelve to eighteen years old; Jesse performed some bad behaviors or risky behaviors. He did smoking, consuming drugs, stealing, and having obsession with fire. He did all of them, because he depressed with many conflict in his family. In the last stage was middle adulthood, Jesse was taken care again by his parents.

Keywords: character, psychosocial, psychosocial development, familial conflict

ABSTRAK

Penelitian ini mengidentifikasi tahap dari perkembangan psikososial Jesse dan jenis dari faktor yang mengubah jesse menjadi karakter dinamik. Penelitian ini menggunakan metode deskripsi kualitatif, dimana peneliti mendeskripsikan tahap dari perkembangan psikologi Jesse dan mencoba mencari masalah yang mengganggunya. Pertama adalah tahap anak usia dini, Jesse berumur 2 tahun dan psikologinya tetap baik. Kedua adalah tahap bermain. Pada tahap ini Jesse mengubah personalitinya, karena perubahan perlakuan yang diberikan orangtuanya yang membentaknya. Ketiga adalah tahap sekolah, Jesse berumur 5 sampai 11 tahun. Jesse melakukan banyak pemberontakan untuk mendapat perhatian dari orangtuanya, contohnya; ia mencabut giginya menggunakan garpu. Keempat adalah tahap remaja, ini adalah puncak dari permasalahan Jesse diumur 12 -18 tahun. Jesse menunjukkan beberapa kesalahan dan kerusakan dirinya. Dia merokok, mengonsumsi narkoba, mencuri dan terobsesi dengan api. Ia melakukan itu semua, karena ia depresi dengan semua masalah dalam keluarganya. Pada tahap terakhir Jesse kembali diberi perhatian oleh orangtuanya.

Kata Kunci : *karakter, psikososial, perkembangan psikososial, masalah keluarga*

A. INTRODUCTION

My Sisters Keeper was one of wonderful novels that succeeded to impress readers not only in the US, but also all over the world. *My Sisters Keeper* was written by an American author named Jodi Picoult on February 1, 2004. The story was delivered in fiction, but how the writer depicted the story was quite similar to the real life. It told about a story of a family with three children, they were; Jesse, Kate and Anna. Jesse was the first child in the family. Jesse got less attention and always be forgotten, because his parents paid attention fully to Kate. Kate was the second child in the family and she had all attention, because she was having leukemia. The third child was Anna. In the story, Anna was purposely born to help Kate. Anna was donating her bone narrow to Kate, because Anna had similar genetic with Kate. Anna created by IVF program to help Kate still alive. The intriguing conflict of Fitzgerald family was described of how the characters were depicted. The researcher had interest with the development of story line in the novel *My Sisters Keeper*, because of the problem that the family had to deal with, those three children faced different conflict in their life especially one named Jesse. He was one character of Fitzgerald child that was interested to be analyzed. He was exclusive because his characterization changed through the line of the story.

After reading this novel with the intriguing conflict, the researcher thought that this novel was worth to be investigated further. There were three main reasons why this novel interested to be explored; first was the story behind *My Sisters Keeper*. Second was the story described a familial conflict and third was My *Sisters Keeper* as the bestselling novel.

This study used the stages of psychosocial development as the theoretical framework to analyze Jodi Picoult's novel. Based on the aforementioned reasons, the research chose Jesse's character as subject to be analyzed; because the researcher knew although he was a side character, but he also played a significant role as a main character in the novel. He was a dynamic character, because his personality always changed overtime. He had a lovely family in the beginning, so his psychosocial was still good and after his sister had leukemia illness, he got less attention and it continued when his parents had another child for helping his sister. His family became a quite perfect family; Jesse almost being forgotten. He always felt awful, neglected and ignored, so his psychosocial changed him to be a bad child and he did not care about his life such as; driving car with high speed, consuming drugs and alcohol, becoming a thief, and having obsession with fire. In the end of the story, his parent realized about their children was important so they gave more attention to him.

From the research background, there were two questions that also need to be analyzed. First, how are the stages of Jesse's psychosocial development? And then, what kind of factors that changed Jesse to a dynamic character? And the researcher decided two purposes of this research. First was identifying the stages of Jesse's psychosocial development in the novel *My Sister Keeper*. Second was explaining the kind of factor that changed Jesse as a dynamic character.

B.   LITERATURE REVIEW

1.   Erik Erikson

Erikson is a Freudian ego-psychosocial, the means that he accepted Freud's ideas as basically correct; the ego is an important thing in a process of human development. Erikson used many society and culture-oriented than most Freudians. Erikson has eight stages of psychosocial development which formulated into psychosocial development theory. The eight stages of Erikson are followed by infancy, early childhood, play age, school age, adolescence, young adult, adulthood and maturity.

The researcher chooses Erik Erikson's theory, because the theory has more specific theory of psychosocial development. The theory was compatible with the issue that researcher brought about identity crisis which happened in Jesse's character. The researcher chooses Jesse as subject in this research, because the researcher thought even though he was not a main character in the novel *My Sisters Keeper*, but Jesse played a significant role in the story; for example the impact of his parents treatment that gradually changed along with the problem that his family had and the researcher thought this problem was also needed to be analyzed.

a.   Infant

This stage started from age birth to 1 ½ years old. In this age, the baby started from birth to walking. The baby activity are sleeping, crying and eating. This stage also called the Oral-sensory; because the baby always put everything into her or his mouth. In this case, mother as a significant relation is an important figure of infant's psychosocial development. The mother gives attention and love to their child. The result of this stage is the feeling trust versus mistrust. If this stage is well passed, the baby will grow up with feels trust. Otherwise, if this stage failed, the baby will grow up with feels mistrust. The baby effect can be seen that the world is a place full of disappointment and frustration.

b.   Early Childhood

This stage consisted of age 1 ½ until 3 years old. In this age, the child learns skill for herself or himself. The child learns how to walk, eat and speak. This stage also calls the anal-sensory, because the child learns the first skill, for example toilet training. In this case, parent is a significant relation of early childhood. The psychosocial result feels autonomy versus shame and doubt. In this stage, the child learns about self-esteem and autonomy in development of the ability control parts of the body and begins to understand about right and wrong. In this stage, the child braves to say "no". If a parent can resolve this stage, the child can get willpower and self-control. Otherwise, if the child failed in this stage the effect are shame, doubt and loss of confidence.

c.   Play Age

This stage started from age 3 to 5 years old. The child begins to explore her or his mind and play. In this age called golden age, because the child will develop a good memory that can be remembered for a lifetime. The psychosocial result is feeling initiative versus guilt. The child develops her psychosocial (initiative), for example the child usually occupies adult life in games such as; cooking, working, and driving and etc. Family is a significant relation of play age. If this stage failed the child will guilty feeling.

d. School Age

This stage started from age 5 to 12 years old. This stage is called latency, because the child will show physical growth without the development of significant mental aspects. The psychosocial result is the feeling industry versus shame and inferiority. In this stage, the child learns the new skill of industry; such as diligence of study, activity, skill and etc. the child developed his or her social context. If this stage fails, the bad effect is incompetence and inferiority. In this case, school and social environment is a significant relation of school age.

e. Adolescence

This stage started from age 12 to 18 years old. This stage is also called puberty stage. The psychosocial result was identity versus role confusion. In this stage, a person tried to find her or his identity, fight in social interaction, and moral issue. If this stage fails the effect is a person can be confused. The psychosocial development is philosophy of life. In this stage, a person thinks idealistic and free of conflict. In this case, significant relations are peers, groups and parents must control her or his child.

f. Young Adulthood

This stage started from age 18 to 40 years old. In this stage, the basic virtue is affiliation and love. In this case, lover, friend and work connection were a significant relation of young adulthood. The psychosocial result is intimacy versus isolation. The relations are feeling happy and satisfy, in specific about love and friendship. If this stage fails, a person will isolate him or herself.

g. Middle adulthood

This stage started from age of 40 until 65 years old. In this case, the basic virtues are production and care. In this case, children and community are a significant relation of middle adulthood. The psychosocial results are generatively versus self absorption or stagnation. The basic virtues are shaping the character and establishing a stable environment. This stage calls generality, because the power are attention from other people and give something society. While a person begins to go out from her or his house. In this stage person must to know about a purpose of his or her life. If this stage fails a person gets self-absorption personality.

h. Maturity

This stage is on the age of 65+ years old. The basic virtue in this stage is wisdom. In this case, society and the world are significant relation of psychosocial development. The results of this stage are integrities versus despair. If stages one until seven are succeed, a person gets her or his integrity. But if this stage fails, a person got despair. To sum up, the researcher is using Erikson's theory to analysis the data of this research. The researcher chooses Erik H Erikson's theory, because the researcher used Jesse character as subject to analysis. The character always changed the stages overtime from early childhood until young adul*t*. Erikson's model of psychosocial development was a very significant and meaningful concept to analyze Jesse character. Erikson's developed Freudians' ego of psychoanalysis more clearly. Erikson focused on the adaptive and creative characteristic of the ego, and expanding the notion of the stages of personality development to include the entire lifespan. The psychosocial development always

involved of child rebellion as the primary conflict that changed a character in the story. This research also used the types of rebellion as a factor that influenced Jesse changed his personality as a dynamic character.

2. The Types of Rebellion by Arnett

The researcher used theory of rebellion as factor that changed Jesse in the stages of psychosocial development. It was a theory of rebellion by Jeffrey Jensen Arnett. He explained about the reasons of child's rebellion, especially in the stages of adolescent. Adolescent is a period of heightened of storm and stress. The theory is divided in three keys element that changed a child personality; conflict with parents, mood disruptions and risk behavior (Arnett 319).

a. Conflict with Parents

First, is conflict with parent. In the family, child and parents always have a problem. "A child had a tendency to become rebellious and to resist adult authority" (Arnett 319). In particular, adolescent is a time of conflict with parents is especially high. Conflict between parents and child, when a child experiences a depress mood. The conflict is substantially responsible for perception that child has a difficult time that made him or her stress. The child must receive more attention by parents.

b. Mood Disruption

Second is mood disruption. In this case, child tends to be more volatile emotionally than either child. "Child tried to experience more extreme of mood and more swing of mood from one extreme to others" (Arnett 320). A child also experiences more frequent episodes of depressed mood.

c. Risk Behavior

Third is risk behavior. Adolescent have higher rates of reckless, norm-breaking and antisocial behavior then other child. "Adolescent were more likely to cause disruption of the social order and to engage in behavior that carries the potential for harm to them self and the people around them" (Arnett 321). Risk behavior is the low rebellion than mood disruption and conflict with parents.

In all types of rebellions, some evident was supported a modified storm and stress view that took into account individual different and cultural variations. Jesse was fulfilled of the types of rebellion by Arnett. There were conflict with parents, mood disruption and risk behavior.

C. RESEARCH METHODS

1. Research Design

To classify this research, the researcher used two kinds of the research methods. There were qualitative research and narrative research. The first one is qualitative research. This research used qualitative methods, because this research investigated the words in the novel *My Sisters Keeper*. The second one is narrative research. This study aimed to help people understanding the social world in they lived and why things happened in that way.

2.   Data and Source of Data

The research used some data such as; words, phrase, clause, sentences and paragraphs in the novel *My Sisters Keeper* that could be seen and identified about the stages of psychosocial development by Erick H Erikson and the kind of factor that changed Jesse to a dynamic character by Arnett.

3.   Data Collection

Data collection was conducted by library research, because this research took the document without a record. Library research used some books and other references to support this research. The researcher used some book that related in the theory such as; the anatomy of prose fiction, childhood and society by Erikson and general of psychology. *My Sisters Keeper* novel was taken as the data in this research, the researcher also took translated version of the novel *My Sisters Keeper* to make easy in understanding the story.

4.   Validity Data

The researcher chooses data triangulation to making this research valid. It was data triangulation that being used to analyze a novel entitles *My Sisters Keeper* by Jody Picoult. This novel was officially published in 2004.

5.   Data Analysis

In analyzing the data, the researcher made the list of data to collect necessary data to be analyzed in this research. There were three parts to collect data based on Miles and Huberman; data reduction, data display and drawing conclusion.
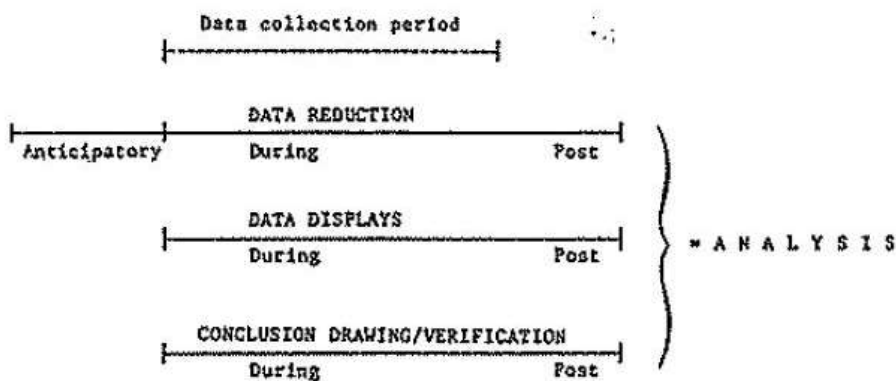
The first step was reduction. The researcher were selected, focused, simplified and abstracted the raw data. The researcher collected the data of some narrations, dialogues, monologues and the words that explained of action from a character named Jesse, all of the data were selected to be more focus and specific. These data were prepared to answer the research problems about Jesse psychosocial development and factor that changed him to a dynamic character. Second step was displaying the data. The researcher organized some information and mapped the data that are related about a theory psychological development by Erik H Eriksson and the kind factor that changed

him to a dynamic character by Arnett. Third step was drawing conclusion, make a decision of data formed after considering the relevant data and evidence.

6. Procedure of Data Analysis

The procedure of data analysis followed these steps; first was choose the main source of the research that was the novel *My Sister Keeper* by Jodi Picoult. Second was read the novel *My Sister Keeper* and decided the main issues about psychosocial development and rebellion. Third was deciding Jesse as subject to analysis the main issues. Fourth was taking some theories of psychosocial development by Erik H Erikson and the factors that changed Jesse to a dynamic character by Arnett to get more specific analysis. Fifth was doing library research from journals, articles, dictionaries and literary works. Sixth was undertaking library research by collecting and comprehending the reference which was related in this research in order to gain a better understanding about the issue. Seventh was taking the list of data to collect the necessary data that can be analyzed in this research. Eight was selecting, focusing, simplifying, abstracting and transforming of the raw data. Ninth was displaying the data which collecting, organizing, informing, and mapping the data. Tenth was drawing conclusion to make a decision of data forming after considering the relevant data and evidences.

D. ANALYSIS

1. Jesse's Stages of Psychological Development

a. Early Childhood

As a child, Jesse was surrounded by a loving family. Jesse's psychosocial development seemed to be a normal child, because he always got attention and took care very well by his mother. It can be seen in the data below;

> "There is Kate with hair and Kate all bald; **one of Kate as baby sitting on Jesse's lap**; **one of my mother holding each of them on the edge of a pool**. There are picture of me, too, but not many. I go from infant to about ten years old in one fell swoop" _Anna p.130

In the data, Jesse had a lovely sister named Kate that she was two years younger than him. In the photo, his sister was slept on Jesse's lap, when she was a baby. It can be concluded that Jesse had a good relation with his sister. In other photo, Jesse and his sister was held by his mother in the swimming pool. Jesse was getting warm response from his mother. In this case, Jesse had a very loving mother named Sara. As another child, he had a great family, because he got a very careful attention by his mother.

b. Play Age

Jesse changed his personality, because the problems happened between Jesse and his parents. The problems involved him to fail in this stage. There were one data that explained why Jesse changed his personality development in this age;

> "This is happening to us because **I yelled at Jesse last week, yesterday, moments ago.** This is happening because I did not buy Kate the M & Ms she wanted at the grocery store. _Sara p.29"

In this stage, it was a time to child for playing. As a four years old child, Jesse was yelled by his mother. It happened, because his mother did not buy the game that his sister wanted in the grocery store. In this case, he was yelled by his mother, because his mother vented her emotional to him. Jesse had bad effect of psychosocial development, because his mother gave bad treatment to him. In this age, Jesse had great hurt, because his mother yelled him many times.

c. School Age

Jesse was neglected every time by his parent, he grow up as a depressed child. He felt alone, because of his parents did not give him attention as before. It can be seen in the data below;

> "I would up that day at the middle of an intersection, smack under the traffic light, with taxis honking and a car swerving off to the left and a pair of cops running to keep me from getting killed. At the police station, when my dad came to get me, he asked what the hell I would be thinking."
>
> "**I had not been thinking, actually. I was just trying to get to a place where I would be noticed**." _Jesse p.247

The data explained that Jesse was being desperate. He walked out a few hours from his house in Upper Darby to the middle of downtown providence. He walked through the business district and people passed right by him. He continued to walk by a long wall of mirrored glass on the side of building, where he could see himself, but no matter how many faces that he made in a long time, none of people around him said anything. Finally he walked in the middle of an intersection, smacked under the traffic light to get a place where he would be noticed. In this case, he was forgotten child in his family, so he kept doing the wrong things to get attention of another people.

d. Adolescent

The last stage, Anna was not the only one that knew about Jesse trouble, but his father also knew about Jesse's problem. It can be seen in the data below;

> "I take the carving utensils and slice into the roast beef just as Jesse sloughs into the kitchen. We allow him to live over the garage, but he is required to eat with us; it is part of bargain .**His eyes are devil-red; his clothes are ringed with sweet smoke.**"
>
> "I wonder what it say about me, that I am actually thrilled **I can identify pot running through his systems, as opposed to some of the others- Ecstasy, heroin and God knows what else-which leave less of a trace**". _Brian
>
> "Not all of us enjoy Eau de stoned," Kate mutters p. 38 _Brian p.38

In chapter four, Brian told about Jesse entered the kitchen. Brian said that he allowed Jesse to live over garage, but Jesse must eat with us. It was a part of a bargain. The data explained about Jesse was eighteen years old, he became a smoker. His parents knew all about Jesse, but they were not being attentive about it, because they were not having a time to him.

e. Young Adulthood

Stage of Jesse's psychosocial development was young adulthood; He was twenty-four years old. The basic virtue was affiliation and lovely family. The psychosocial result was intimacy. As a child was taking care again by his parents, Jesse changed to become a good person again. It can be seen in the statement below;

> "I wonder if she was at **Jesse's graduation from the police academy, if she knows that he won a citation from the mayor last year for his role in a drug bust.**" _Kate p.422

The data told by Kate about Jesse changed his personality. In this stage, Jesse passed well again. Jesse became a proud child in his family. He graduated from the police academy. He got a citation from the mayor, because of his role in a drug bust. In this case, Jesse had a significant relation with work connection. It can be seen in the data, when Jesse worked as a policeman and got a citation from the mayor.

2. Types of Rebellion

a. Conflict with parents

One of the potential child behaviors would do in their rebellion, it was conflict with parents. In the play age, Jesse was four years old. He felt that his father gave different treatment between him and his sister (Kate). It can be explained in the data below;

> "All done", Kate announces a few nights later at dinner. Her plate is still full; she has not touched her beans or her meat loaf. She dances off to the living room to play.
>
> "Me too." Jesse pushes back from the table. "Can I excused?"
>
> Brian spears another mouthful with his fork, "not until you finish everything green."
>
> "I hate beans."
>
> "They are not crazy about, either,"
>
> Jesse looks at Kate's plate. "She gets to be finished. **That is not Fair."** p.68

From the conversation, it was a dinner of Fitzgerald family; there were his parents, Kate and Jesse in the kitchen. As the first child, Jesse changed his personality, because of some problems that he got in his family. The familial conflict began to him, because his parents paid attention fully to his sister. It could be seen, when his sister finished eating without touch anything on her plate and continued to dance in the living room. Jesse followed what his sister did; he finished the dinner with some beans on his plate. Jesse said that he did not like beans, but his father still forced him eat them up.

The data told about the conversation between Jesse and his father. He began to argue with his father. In otherwise, Jesse had the opposite argument with his father. His father acted emotional to Jesse. In the end of the conversation, he was angry with his father and said that his father did not fair. It was one data of the conflict conversations with his father.

b. Mood Disruption

In the data, Jesse depressed, because Kate had severe illness that it was getting worse. He could not accept the fact that her sister would die. It can be seen in the data below;

> "I hurry out of Kate's room and far enough down the hall where I would not disturb her, and then **I lift my first and punch a hole in the trick white wall** and still this is not enough." _Jesse P. 326

In the hospital, Jesse looked his sister condition, the condition was not good. Jesse was upset about it; he went out from the room and vented his emotional in the white wall. It was classified of Jesse's mood disruption. It could be seen when his sister condition did not good in hospital. He stressed and tried to punch a hole in the trick white wall. The data could be classified in mood disruption, because Jesse vented his emotional to the wall in the hospital.

c.   Risk Behavior

Adolescent stages were the climax stage of Jesse's rebellion and almost risk behavior. Jesse's risk behavior not only knew by Anna, but his father also knew about it that could be described in the data below;

> "His eyes are devil-red; his clothes are ringed with sweet smoke. wonder what it say about me, that I am actually thrilled I can identify pot running through his systems, as opposed to some of the others- Ecstasy, heroin and God knows what else-which leave less of a trace." _Brian p. 38

It was a data in chapter five. His father explained about Jesse's risk behavior. He said that he knew about Jesse was smoking, because his eyes was red which smell of smoke in his clothes. Jesse also consumed drugs (Ecstasy, heroin and etc), but he did not do anything.

E.   CONCLUSION

The researcher drew a conclusion from the analysis of psychosocial development and the factor that changed Jesse to be a dynamic character. First, the researcher found that five stages of Jesse's psychosocial development. Jesse always changed his personality in every stage. The stages were influenced of the treatment that his parents gave to him. And then, some rebellion behaviors of Jesse toward each character in the novel *My Sisters Keeper* had important roles in the factor that always changed Jesse's personality. Finally, Jesse's rebellion made his parents realize that was important to get attention with their child.

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